

INTRODUCTORY  
SYRIAC METHOD and MANUAL  
—  
WILSON

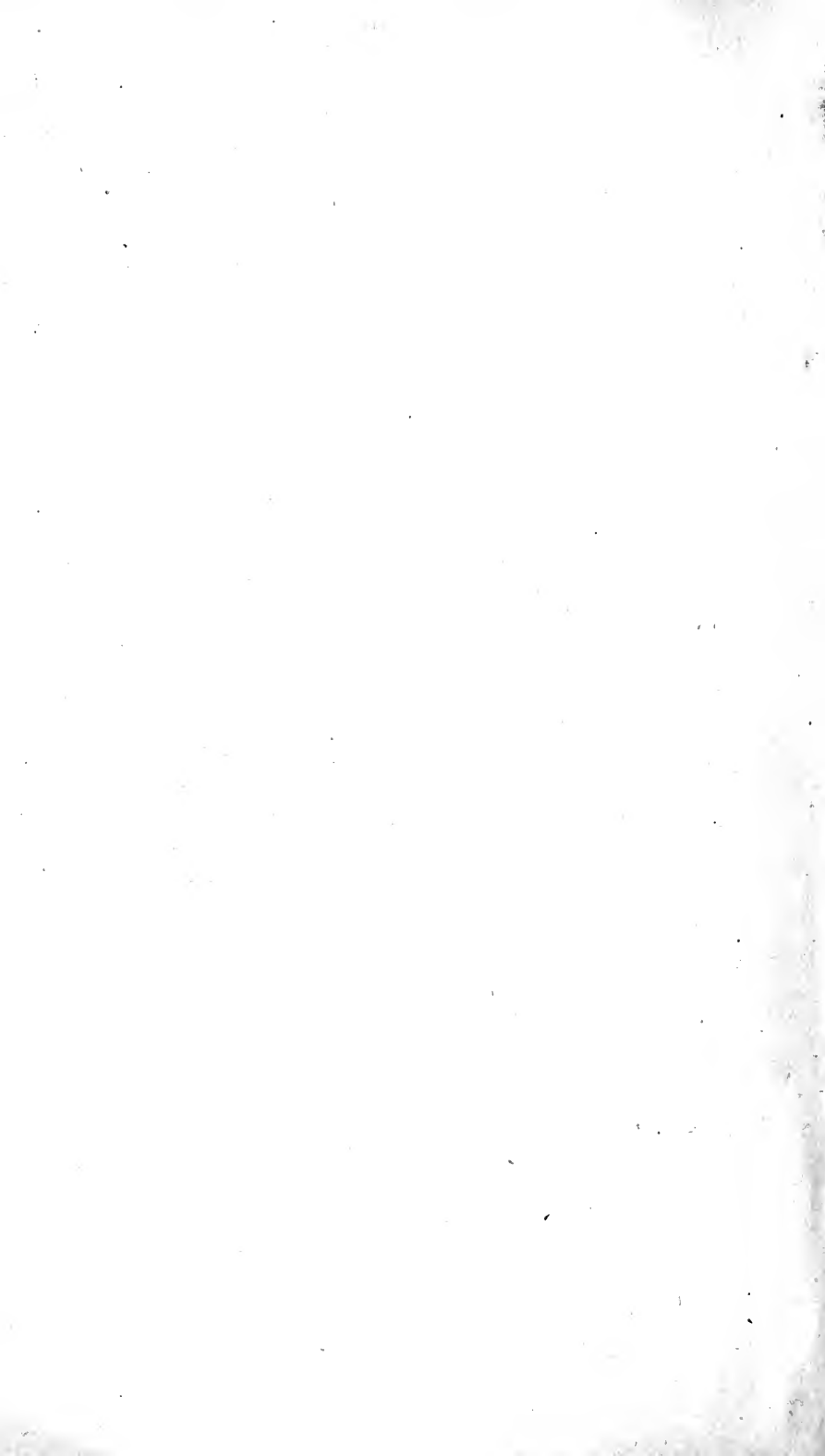
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# INTRODUCTORY

# SYRIAC METHOD AND MANUAL

BY

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PROFESSOR OF OLD TESTAMENT LANGUAGES AND HISTORY IN THE WESTERN  
THEOLOGICAL SEMINARY, ALLEGHENY, PA.

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1891

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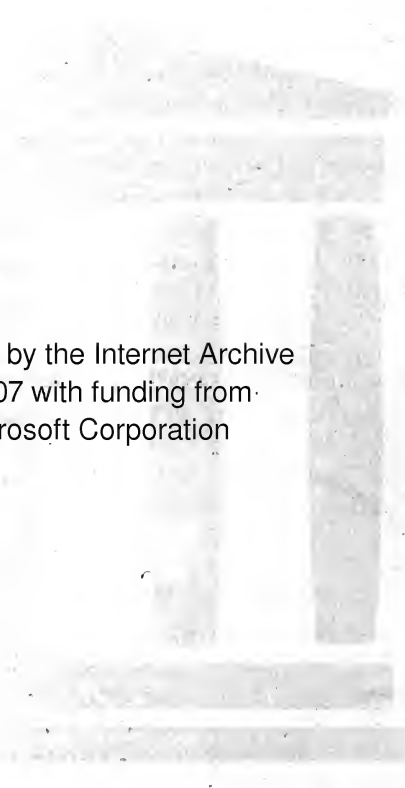
TO THE  
ASTORIA

Press of J. J. Little & Co.  
Astor Place, New York



PJ34  
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1891  
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TO MY BELOVED PARENTS  
THIS WORK  
IS  
RESPECTFULLY AND GRATEFULLY  
DEDICATED



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## PREFACE.

THE plan of this METHOD AND MANUAL is in general the same as that of the corresponding "Introductory Hebrew Method and Manual" of Professor W. R. Harper, Ph.D. The following notes may be in place by way of explanation.

The first four chapters of Genesis (which are copied with variations from Nestle's "Syriac Grammar") are chosen because they afford the best means of comparison with the Hebrew of Professor Harper's "Manual."

The selections from the 10th to the 32d page, inclusive, lead up gradually from more easy to more difficult portions of the Peshito version. The last selection is the introductory portion of the history of Rabban Soma, possessed in manuscript by the author and never before published. Being printed in the Nestorian alphabet, it will be useful as an introduction to the East Syriac system of writing. For assistance in reading this selection the reader is referred especially to the note under Section I., Article 6, and to Article 6. 6. of the "Elements."

The "Notes and Observations" need no remark, except that the latter contain all of the main principles of Syriac grammar, while the former give all explanations necessary for a full understanding of the orthography, etymology, and syntax of the text.

The "Grammar Lessons" carry the student over all the articles of the "Elements of Syriac Grammar," with reviews of the same. The "Word Lessons" contain only such words as are not in the verses of Genesis, upon which the "Exercises" are largely based. When the grammar lesson has been upon a certain subject, the word lesson gives such words as throw light upon it; *e. g.*, in Lesson XI. the grammar lesson is on Lomadh Olaph verbs; the word lesson consists largely of Lomadh Olaph verbs. The vocabulary thus learned can be enlarged from the "Word Lists" on pp.

134-147. The "Exercises" are based upon the text of Genesis and upon the grammar and word lessons. They will be found, it is hoped, an excellent means of fixing in the memory the principles of grammar and the words of most common use. The "Exercises" can be supplemented by the transliteration of Genesis I., and by the literal translation of Genesis I.-IV., found at the end of the volume.

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THE FIRST FOUR CHAPTERS OF GENESIS.

Chapter I.

1. וַיְהִי עֵשֶׂר יָמִים וַיֵּלֶךְ אֱלֹהִים וַיִּבְרָא אֶת הָאָדָם  
 2. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 3. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 4. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 5. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 6. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 7. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 8. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 9. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 10. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 11. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 12. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 13. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 14. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם  
 15. וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם וַיִּבְרָא אֶת הָאָדָם

[illegible]













اَلَيْسَ بِزَيْفَتَا حَذَرٍ ۝ تَعْلُجُ تَعْلُجُ صَو ۝ ۹ ۝ اَجْنِ مَالِ حَصَا  
 اُسْبِيَتِ ۝ تَبْرَا كَعَمَدَا ۝ ۱۰ ۝ دَعُوْهُنَّ صَعَلَا ۝ مَر مَالِ خَا مَعَا  
 اَسْمَا مَعْلُجِ ۝ ۹ ۝ اَجْنِ مَنِيَا حَمَالِ ۝ اَمَّا ۝ مَعَا اَسْمَا ۝ اَسْمَا ۝ اَجْنِ  
 لَا سُبْكُ اِنَا ۝ لَهْدِيْ اِنَا لَمِي ۝ دَاس ۝ ۱۰ ۝ اَجْنِ ۝ مُدَا حَصْبَا ۝ مَلَا ۝ دَعْبَا  
 دَاسْمَا ۝ اَجْنِ حَزَمِ مَجِ اِنَا ۝ ۱۱ ۝ مَعَمَا - كَمِي اَلَيْسَ مَجِ اِنَا ۝ دَعْبَا ۝ 5  
 مَعَمَا مَعْلُجِ ۝ دَعْبَا ۝ اَسْمَا مَجِ اَسْمَا ۝ ۱۲ ۝ مَجِ اَسْمَا مَعَمَا ۝ لَا  
 مَعَمَا ۝ دَعْبَا ۝ كَر سَحْنَا ۝ اَلَا ۝ مَلَا ۝ مَعَمَا ۝ ۱۳ ۝ اَجْنِ مَالِ  
 حَمَلِيَا ۝ دَعْبَا ۝ مَعَمَا مَجِ ۝ كَمَمَصَا ۝ ۱۴ ۝ اَفْعَلَا ۝ مَعَمَا مَجِ  
 اَم اِنَا ۝ مَعَمَا ۝ مَعَمَا ۝ اَلَا ۝ مَلَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝  
 ۱۰ ۝ مَعَمَا ۝ مَعَمَا ۝ ۱۵ ۝ اَجْنِ ۝ مَالِ ۝ لَا ۝ مَلَا ۝ مَعَمَا ۝ مَالِ ۝  
 سَر مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ اَلَا ۝ مَالِ ۝ لَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝  
 مَعَمَا ۝ مَعَمَا ۝ ۱۶ ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝  
 مَعَمَا ۝ مَعَمَا ۝ ۱۷ ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝  
 ۱۸ ۝ اَجْنِ ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝  
 مَعَمَا ۝ مَعَمَا ۝ ۱۹ ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝  
 مَعَمَا ۝ مَعَمَا ۝ ۲۰ ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝  
 مَعَمَا ۝ مَعَمَا ۝ ۲۱ ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝ مَعَمَا ۝  
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۱۳ مَکَلْ لַחֲמֵי. אִמְלֵי חֵיבְּ וְיִסְאָ וְעִיִּילָא. ۱۴  
 ۱۵ וְלַחֲמֵי לֶחֶלָא. ۱۶ ۲۳ אֶחָדָה לַחֲמֵי חֲתָמָה. חֵיבָא וְיִלָּא מִלְּכָה  
 ۱۷ נֶחֱד לַחֲמֵי לַחֲמֵי. מִלְּכָה וְיִסְאָ מִלְּכָה וְיִסְאָ  
 ۱۸ מִלְּכָה. ۱۹ מִלְּכָה וְיִסְאָ מִלְּכָה. ۲۰  
 5 ۲۱ מִלְּכָה. ۲۲ מִלְּכָה וְיִסְאָ מִלְּכָה. ۲۳  
 ۲۴ מִלְּכָה. ۲۵ מִלְּכָה וְיִסְאָ מִלְּכָה. ۲۶  
 ۲۷ מִלְּכָה. ۲۸ מִלְּכָה וְיִסְאָ מִלְּכָה. ۲۹  
 ۳۰ מִלְּכָה. ۳۱ מִלְּכָה וְיִסְאָ מִלְּכָה.

## PSALM II.

١ كُنْزًا ذِيْعَه خَتِيْمًا : ٥ اَتَدُّوْا ذَنْتَ سَيِّئَةً ٢ مُعْه مَكْتَبًا ٢ اِنْذًا  
 ٥ مَكْتَبًا : ٥ اَلْمَكْتَبَ اَحْبَبْ : ٣ كُنْزًا ٥ كَلَّ مَعِيْسَ ٥ ٣ ٢ لَقَمَ  
 سَلْمَتَه : ٥ اِيْمًا مَكْتَبَ لَمْتَه ٥ ٤ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا  
 لَقَمَ مَكْتَبَ ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا  
 ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا 5  
 مَكْتَبَ ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا  
 مَكْتَبَ ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا  
 اَلْمَكْتَبَ : ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا  
 ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا 10  
 مَكْتَبَ ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا ٥ ٥ ٢ اَلْمَكْتَبَ لَمْتَه : ٥ مَكْتَبًا



*THE PROPHECY OF JONAH.*

## Chapter I.

[illegible]



1 אִלָּא חֲסִידָא תַּמְכֵּי מִימָא \* סְרִידָא מְכָא חֲרֵבָא חֲלָמָא .  
 2 מְרַעֵל . עֲלֵמָא מְרַעֵל אֶלְסַם זִמַּם \* עֲלֵמָא מְרַעֵל וְהִדְוָא יִסְדָּא .  
 3 עֲרִידָא אִסְרָא שְׁדַּעְיָא טַאֲפַת חֲכָמָא . עֲרִידָא סֵת מִן שַׁלָּא מְרַעֵל  
 4 אֲחֵמ \* 5 חֲסִידָא מִימָא \* 6 חֲסִידָא מִימָא אֶלְסַם חֲרֵבָא . חֲסִידָא מִימָא חֲרֵבָא  
 7 חֲסִידָא מִימָא \* 8 חֲסִידָא מִימָא אֶלְסַם חֲרֵבָא . חֲסִידָא מִימָא חֲרֵבָא  
 9 חֲסִידָא מִימָא \* 10 חֲסִידָא מִימָא אֶלְסַם חֲרֵבָא . חֲסִידָא מִימָא חֲרֵבָא  
 11 חֲסִידָא מִימָא \* 12 חֲסִידָא מִימָא אֶלְסַם חֲרֵבָא . חֲסִידָא מִימָא חֲרֵבָא

### Chapter III.

1 אִלָּא חֲסִידָא תַּמְכֵּי מִימָא \* סְרִידָא מְכָא חֲרֵבָא חֲלָמָא .  
 2 מְרַעֵל . עֲלֵמָא מְרַעֵל אֶלְסַם זִמַּם \* עֲלֵמָא מְרַעֵל וְהִדְוָא יִסְדָּא .  
 3 עֲרִידָא אִסְרָא שְׁדַּעְיָא טַאֲפַת חֲכָמָא . עֲרִידָא סֵת מִן שַׁלָּא מְרַעֵל  
 4 אֲחֵמ \* 5 חֲסִידָא מִימָא \* 6 חֲסִידָא מִימָא אֶלְסַם חֲרֵבָא . חֲסִידָא מִימָא חֲרֵבָא  
 7 חֲסִידָא מִימָא \* 8 חֲסִידָא מִימָא אֶלְסַם חֲרֵבָא . חֲסִידָא מִימָא חֲרֵבָא  
 9 חֲסִידָא מִימָא \* 10 חֲסִידָא מִימָא אֶלְסַם חֲרֵבָא . חֲסִידָא מִימָא חֲרֵבָא  
 11 חֲסִידָא מִימָא \* 12 חֲסִידָא מִימָא אֶלְסַם חֲרֵבָא . חֲסִידָא מִימָא חֲרֵבָא

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

#### Chapter IV.

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠



# THE PROPHECY OF MALACHI.

## Chapter I.

١ سَوَاوْا بِعِلْمِ عَقَدِيهِمْ وَمُنْزِلَا كَلَامِ إِسْرَائِيلَ صَبْرًا مَلَأَيْد \* ٢ وَتَسَدَّدُكُمْ  
 أَعْيُنُكُمْ مُنْزِلًا أَوْخِيهِ إِيلَهِكُمْ صَعْلًا وَيَسَدَّدُكُمْ. وَكَلَّمَا جِئْتُمْ لِي أَسْتَدِيكُمْ  
 بِخَفْصَةٍ أُمْنٍ مُنْزِلًا. وَتَسَدَّدُكُمْ كَلْمُكُمْ عِلْمُكُمْ سَلِيمًا \* ٣ بِخَفْصَةٍ  
 تَهْدِيكُمْ كَلْمًا مَبْذُولًا لِي حَبْرًا وَمُحَرَّرًا \* ٤ وَلِي يَدْعُوَكُمْ أَوْعِيَّتِي.  
 ٥ إِيْمَانُكُمْ تَهْدِيكُمْ تَصِلُكُمْ سَوَاعِدًا. سَعْلًا أَعْيُنُكُمْ مُنْزِلًا. تَهْدِيكُمْ تَصِلُكُمْ أَيْنَا  
 إِسْتَدِيكُمْ. عَيْنُكُمْ يَدْعُوكُمْ لِي سَعْلًا. سَعْلًا وَتَهْدِيكُمْ كَلْمُكُمْ مُنْزِلًا  
 كَلْمًا \* ٦ وَكَلْمُكُمْ لِي سَوَاعِدًا. أَيْنَاكُمْ وَتَهْدِيكُمْ. يَدْعُوكُمْ مُنْزِلًا كَلْمًا  
 مَبْذُولًا لِي إِسْرَائِيلَ \* ٧ هَذَا مَقْبُولٌ لِي أَعْدِيكُمْ مَقْبُولًا كَلْمًا. أَيْنَا  
 إِيْمَانُكُمْ وَتَهْدِيكُمْ أَيْنَاكُمْ. كَلْمًا. يَدْعُوكُمْ أَيْنَاكُمْ وَتَهْدِيكُمْ. يَدْعُوكُمْ  
 ١٠ أَعْيُنُكُمْ سَعْلًا كَلْمًا مَبْذُولًا لِي سَوَاعِدًا. يَدْعُوكُمْ أَيْنَاكُمْ. يَدْعُوكُمْ أَيْنَاكُمْ. ١٠  
 صَعْلًا أَيْنَاكُمْ. كَلْمًا وَتَهْدِيكُمْ أَيْنَاكُمْ. كَلْمًا مَبْذُولًا لِي سَوَاعِدًا. يَدْعُوكُمْ  
 أَيْنَاكُمْ أَيْنَاكُمْ. صَعْلًا يَدْعُوكُمْ. صَوَاعِدًا أَيْنَاكُمْ. يَدْعُوكُمْ أَيْنَاكُمْ. يَدْعُوكُمْ  
 وَمُنْزِلًا \* ٨ وَتَهْدِيكُمْ أَيْنَاكُمْ. يَدْعُوكُمْ كَلْمًا لِي سَوَاعِدًا. يَدْعُوكُمْ  
 وَتَهْدِيكُمْ أَيْنَاكُمْ. سَعْلًا مَبْذُولًا لِي سَوَاعِدًا. يَدْعُوكُمْ. يَدْعُوكُمْ يَدْعُوكُمْ  
 ١٥ كَلْمًا يَدْعُوكُمْ كَلْمًا كَلْمًا أَيْنَاكُمْ. يَدْعُوكُمْ أَيْنَاكُمْ. يَدْعُوكُمْ أَيْنَاكُمْ \* ١٥













FROM THE GOSPEL OF ST. MATTHEW.

Chapter XXVI.

١ اَوَّلَ يَوْمٍ مَحْذَرٍ يَهُدَى شَحِيحَ قَتْلِ تَلَامِيذِ اِيَسَى حَلَّ حَصْبَرَوَتِيَم  
 ٢ بُرْجِي اَيُّوَسَ وَغُلَّوْزِي مَتَّيِي تَلَامِيذِي اِيَسَى قِيَامَا دَوَّيَسَ وَاِيَمَّا مَعْمَلِيحَر  
 ٣ تَلَامِيذِي اِيَسَى اِيَزَلَمَ وَتَفُتُّو قَتْلَا سَوَّيَا دَعَمَتِيَا وَكُنَّا حُرْزِيَسَ  
 ٤ وَتَفُتُّو قَتْلَا وَخَلَعَا قَمِيَّا ٥ اِيَزَلَمَكَا كَلَّ يَهُدَى وَخَلَعَا يَاسَرُوْنِيَم  
 ٦ وَنَمْلَحُوْنِيَم ٧ اَوَّخِيَسَ تَلَامِيذِي اِيَسَى اِيَزَلَمَا مَعْمَلَا صَكَّنَا ٨  
 ٩ اَوَّخِيَسَ اِيَسَى صَمَدَا كُنَّا صَصِيَا وَمَصْنِيَا رَافَا ١٠ مَعْدَا دِيَسَ  
 اِيَزَلَمَا اِيَمَّا حَلَمَسَا مَعْمَلَا وَمَعْمَلَا تَلَامِيذِي وَكُنَّا دَامَعْدَا كَلَّ  
 ١١ زِيَمَسَا يَهُدَى قَبْرَ سَمِيَم ١٢ سَوَّوْزِي مَعْمَلَوَتِيَم اِيَزَلَمَا حَتَمَا  
 ١٣ اَوَّخِيَسَا حَمَلَا اَعْرَبَا تَلَامِيذِي ١٤ مَعْمَلَا تَلَامِيذِي وَنَمْلَحُوْنِيَم  
 ١٥ دِيَمِيَسَا حَمَلَسِيَا ١٦ يَهُدَى وَنَمْلَحُوْنِيَم اَوَّخِيَسَا حَمَلَا تَلَامِيذِي اِيَزَلَمَا  
 ١٧ كَسَا لَلَّ اِيَزَلَمَا حَمَلَا مَعْمَلَا حَمَلَا ١٨ صَحْلَا حَمَلَا مَعْمَلَا اِيَمَّا  
 ١٩ حَمَلَا حَمَلَا حَمَلَا لَلَّ صَحْلَا اِيَمَّا حَمَلَا ٢٠ تَلَامِيذِي وَنَمْلَحُوْنِيَم  
 ٢١ مَعْمَلَا تَلَامِيذِي اِيَمَّا حَمَلَا حَمَلَا حَمَلَا ٢٢ اَوَّخِيَسَا اِيَمَّا  
 ٢٣ حَمَلَا اِيَمَّا حَمَلَا حَمَلَا حَمَلَا ٢٤ اَوَّخِيَسَا اِيَمَّا  
 ٢٥ حَمَلَا تَلَامِيذِي اِيَمَّا حَمَلَا حَمَلَا حَمَلَا ٢٦ اَوَّخِيَسَا اِيَمَّا



١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

خَتَمْتُمْ بِمِصْتَبَرٍ تَزِدُّونَهُ 44 مَصْفُوفَةً إِيَّاهُ لَعَلَّكُمْ تَخْشَوْنَ  
 أَصْحَابَهُ . كَذَلِكَ خُفِّيَتْ لَكُمْ هَذِهِ لِكَيْ تَحْمِلُوا صَوْلَاتِهِمْ وَتَعْلَمُوا  
 حَسْرَتَهُ . وَخَلَعَهُ مَعَهُ 45 وَخَلَعَهُ لَهُمْ حُلُوفًا مُدَوَّنَةً وَخَلَعَهُ  
 مَعَهُ خُفَّيْنِ صَاغِرَيْنِ . وَخَلَعَهُ لَهُ 46 مَدَنَةً بِلَالٍ . ثُمَّ خَذَلَهُمْ وَخَلَعَهُ  
 خَدَّ 47 وَخَذَلَهُ عَنْ مَعْطَلَيْهِ ثُمَّ خَذَلَهُمْ مِنْ خَدَّيْهِمَا وَخَذَلَهُ  
 عَنْ خَدَّيْهِمَا . خَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ  
 عَنْ خَدَّيْهِمَا 48 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 إِيَّاهُ عَنْ خَدَّيْهِمَا 49 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 عَنْ خَدَّيْهِمَا 50 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 10 إِيَّاهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 عَنْ خَدَّيْهِمَا 52 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 عَنْ خَدَّيْهِمَا 53 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 عَنْ خَدَّيْهِمَا 54 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 15 عَنْ خَدَّيْهِمَا 55 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 عَنْ خَدَّيْهِمَا 56 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا  
 عَنْ خَدَّيْهِمَا 57 وَخَذَلَهُ عَنْ خَدَّيْهِمَا وَخَذَلَهُ عَنْ خَدَّيْهِمَا





בְּזֶמֶן אֵלֶּי אִם הָיָה זֶמֶן יָגֵד לִי מָלָא \* 72 וְזֶמֶן הָיָה שֶׁחֲמַדְתִּים.  
 וְלֹא מָלָא אִלָּא כֵּן חָרָא \* 73 מִן חֶלֶד מַלְיָא יֵשׁ מִנֵּהוּ שְׂטָן וְעִמָּי  
 וְאַתְּ חֲרָא. מַהֲיָאֵל אִם אֵלֵּי מַלְאָכָא אֵלֵּי. אִם מַלְאָכָא יֵשׁ  
 מִדִּבְיָ חָרָא \* 74 וְהָיָה מִיָּד חֲסִידֵיכֶם וְחֲסִידֵיכֶם. וְלֹא מָלָא אִלָּא כֵּן  
 חָרָא. וְכֵן שֶׁחֲמַדְתִּים מִן לֵדְנִי \* 75 וְהָיָה מִלְּפָנֶיךָ יֵשׁ \* 76  
 וְהָיָה שְׂטָן יֵשׁ. וְעַכְשָׁנָה לֵדְנִי לֵדְנִי אֲרִיב לֵדְנִי חָרָא. וְלֵפָא  
 חָרָא חָרָא מַהֲיָאֵל \*

## Chapter XXVII.

1 מָלָא שְׂטָן יֵשׁ מִלְּפָנֶיךָ חָרָא יֵשׁ חָרָא חָרָא חָרָא חָרָא  
 חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא  
 10 חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא  
 חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא  
 חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא  
 חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא  
 15 חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא חָרָא  
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## SELECTION FROM THE HISTORY OF RABBAN SOMA.

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## GLOSSARY.

1.

إِصْر to perish.

أَبَا father, § 87. 1.

أَعْرَبَا perdition.

أَحْصَا grief.

أُحْضِرَا hired.

أُحْضِرَا hire.

أَهْدَشَا field.

أَدْعَمَا Edomite.

أَدَمَ Adam.

أَرْضَا ground.

أُذُنَا ear.

أَوْ or.

أَعْمَلَا artificer.

أَوَّ oh!

أَوَّيَا way.

أَوْجُزَا treasury.

أَوَّيْمَحَا Jerusalem.

أَوَّيَا to go, § 64. 1.

أَخَا brother, § 87. 1.

أَسْفَرَا afterwards.

أَسْفَرَا the last.

أَسْفَرَا other, next.

أَسْفَرَا other, § 87. 4.

أَسْفَرَا to seize.

أَسْفَرَا possession.

أَسْفَرَا according to, like, § 89 B 1.

أَسْفَرَا according as, so that.

أَسْفَرَا where?

أَسْفَرَا where is?

أَسْفَرَا as.

أَسْفَرَا God.

أَسْفَرَا who, which, what? §§ 39. 103.

أَسْفَرَا tree.

أَسْفَرَا whence?

× أَسْفَرَا who, which, what? §§ 39. 103.

أَسْفَرَا Israel.

أَسْفَرَا see أَسْفَرَا.

أَسْفَرَا glory, honor.

هنا there is, §§ 65, 128.

أحدهما together, as one.

أحد like, § 89 B. 1.

أكل to eat.

أجنبي stranger.

الله God.

الله divine.

إلا if not, unless, but.

إذا if, § 138. 5.

إلياه Elijah.

إلى rib.

أعلم to learn.

أعلم to teach.

أحد ship.

أحد mother, § 87. 7.

أحد nations, § 86. 3; 87.3.

أمر verily, amen.

أمر always, ceaselessly.

أمر to say.

أحد maid.

أحد when.

أمر II to persevere.

أمر if, § 138.

أمر I, § 35.

أمر them *m.*, § 36. 2.

أمر Enosh.

أمر them *f.*, § 36. 2.

أمر man, one, some one, §§ 90. 4, 5.

Rem. 2; 107. 1, 5.

أمر thou *m.*

أمر thou *f.*

أمر woman, § 87, 8.

أمر healing.

أمر soldier.

أمر figure, form.

أمر sponge.

أمر band.

أمر to bind.

أمر also.

أمر also not, nor.

أمر although.

أمر face, vail, § 87, 9.

أمر four.

أمر forty.

أمر widow.

أمر earth.

أمر see أمر.

أمر to pour.

أمر see أمر.

أمر foundation.

أمر to come.

أمر sign, § 86. 3.

أمر Assyria.

أمر place.

ع

ع in, among.

ع II to be displeased.

ⲥⲣⲓ to scatter.

ⲥⲣⲓⲁ to be ashamed.

ⲥⲣⲓ waste.

ⲥⲣⲓⲁ firstborn, firstling.

ⲥⲣⲓⲁⲓ blessings.

ⲥⲣⲓ to despise.

ⲥⲣⲓⲁ to mock.

ⲥⲣⲓⲁ at once.

ⲥⲣⲓ to conceive.

ⲥⲣⲓⲁ conception.

ⲥⲣⲓ to console.

ⲥⲣⲓ judgment seat.

ⲥⲣⲓ between (before suffixes).

ⲥⲣⲓ evil.

ⲥⲣⲓⲁ evil, wickedness.

ⲥⲣⲓ between.

ⲥⲣⲓⲁ house.

ⲥⲣⲓⲁⲓ Bethany.

ⲥⲣⲓ to weep.

ⲥⲣⲓⲁ weeping.

ⲥⲣⲓ alone.

ⲥⲣⲓ to build.

ⲥⲣⲓⲁ flesh.

ⲥⲣⲓ to be pleased, to delight.

ⲥⲣⲓⲁ incense.

ⲥⲣⲓⲁ ointment.

ⲥⲣⲓⲁ behindhand.

ⲥⲣⲓ to swallow.

ⲥⲣⲓ lord.

ⲥⲣⲓ to ask.

ⲥⲣⲓⲁ request.

ⲥⲣⲓ inquirer.

ⲥⲣⲓⲁ cattle.

ⲥⲣⲓⲁⲓ enmity.

ⲥⲣⲓⲁ oxen.

ⲥⲣⲓ son, § 87. 10.

ⲥⲣⲓⲁ filially.

ⲥⲣⲓⲁ son of man.

ⲥⲣⲓ to create.

ⲥⲣⲓⲁ beryl.

ⲥⲣⲓⲁ bedellium.

ⲥⲣⲓ to bend.

ⲥⲣⲓ to bless.

ⲥⲣⲓ but.

ⲥⲣⲓⲁ lightning.

ⲥⲣⲓ after.

ⲥⲣⲓⲁ afterwards.

ⲥⲣⲓ to choose.

ⲥⲣⲓ side.

ⲥⲣⲓ to form.

ⲥⲣⲓⲁ man.

ⲥⲣⲓⲁ Golgotha.

ⲥⲣⲓ to twist.

ⲥⲣⲓⲁ Gethsemene.

ⲥⲣⲓ to blaspheme.

ⲥⲣⲓ to touch.

مِٔ midst.

بَلْشَمَ blasphememy.

جَسَدُ body.

جَمْعُ flock.

جَهَرَ to laugh.

جِيْهونَ Gihon.

جَنْبَلُ thief.

لِٔ for.

لِٔ adulterer.

لِٔ to reveal.

لِٔ to defraud.

لِٔ wave.

لِٔ Galilee.

لِٔ to complete.

لِٔ entirely.

لِٔ to steal.

لِٔ kind.

لِٔ to cry.

لِٔ cry.

لِٔ to rebuke.

لِٔ wing.

لِٔ vine.

لِٔ leper.

لِٔ bone.

·?

✕ , that, who, those who. See §§ 38,

136, 137. 4. 5.

حَبْ to sacrifice.

حَبْ sacrifice.

حَبْ to cleave.

حَبْ to lead.

حَبْ field.

حَبْ to lie.

حَبْ lie.

حَبْ gold.

حَبْ regimen, life.

حَبْ misery.

حَبْ memorial, memory.

حَبْ to judge.

حَبْ sweat.

حَبْ to exult.

حَبْ to bruise.

حَبْ to fear.

حَبْ fear.

حَبْ to oppress.

حَبْ lictor.

حَبْ own, § 106.

حَبْ but, indeed.

حَبْ judgment.

حَبْ judge.

حَبْ denar.

حَبْ to dwell.

حَبْ habitation.

حَبْ monastic life.

حَبْ covenant.

حَبْ to purify.

حَبْ pure.

יָדַע II to remember.

זָכָר male.

יָדַע to disturb.

הֲלוֹא is it not? § 132.

דָּם blood.

דְּמִיּוּת likeness.

מְחָר price.

כְּמוֹ like.

שָׁנָה sleeping.

שָׁנָה to sleep.

דִּמְעָה tear.

יָדַע II to wonder.

קָם to rise.

פָּתַח Tigris.

רָגַל grade, ordination.

רִיחַ briers.

בָּא to come to.

בָּא to exercise, teach.

בֵּית palace.

.א

רָא behold.

אֵבֶל Abel.

מֶלֶךְ governor.

זֶה this, § 37.

הַהוּא that, § 37.

הוּא he it is.

הוּא he, § 35.

הוּא to be, § 127.

קָם existence.

הִיא (הִיא) she, § 35

הַהוּא that, § 37.

הֵם them.

מִקְדָּשׁ temple.

אֱמַן to believe.

הֵם these, § 37.

כְּכֵן so, likewise.

שָׁם there, therefore.

כֵּן thus, so.

לָךְ to go, walk.

נָסַח V to profit.

זֶה this, § 37.

הֵם they, § 35.

הֵם those, § 37.

הֵם those f., § 37.

שָׁבַח to return, overturn.

הֵכָּה here.

עַתָּה now.

.ו

ו and, that, when, or.

וֹהוּ woe, alas.

כֵּן it is right, necessary.

בְּכֵן to appoint a time.

.י

זֶבֶדֶד Zebedee.

קָם to buy.

اِحْصَا time.

اِحْصَا just.

اِحْصَا righteousness.

اِحْصَا II to take heed.

اِحْصَا fetid.

اِحْصَا pure.

اِحْصَا to be moved.

اِحْصَا earthquake.

اِحْصَا purple.

اِحْصَا olives.

اِحْصَا pure.

اِحْصَا ornament.

اِحْصَا small.

اِحْصَا cross.

اِحْصَا to crucify.

اِحْصَا to sow.

اِحْصَا seed.

س.

س free, noble.

س to corrupt.

س corruption.

س neighbor.

س to include, bind up.

س life or cell of a recluse.

س chaff.

س lame.

س one.

س joy.

س to be glad.

س to make glad.

س eleven.

س to surround.

س new.

س Eve.

س to be guilty.

س to show.

س love.

س staff, rod.

س serpent.

س Havilah.

س to pity.

س to look.

س to make white.

س white.

س Horeb.

س to see.

س vision, countenance.

س to sin.

س sin. س sinner.

س sin. س sinful.

س violence.

س to live.

س living.

س life.

س guilty.

س animal.

س strength.



سَكْدٌ mighty.

سَلٌ linen.

سَدَرَ to know.

سَلٌ sweet.

سَلٌ vinegar.

سَكِبٌ mixed.

سَكْمٌ dream.

سَكَفٌ to change.

سَكَفٌ for, instead of.

سَكْمٌ five.

سَكْدٌ wrath.

سَكْدٌ anguish.

سَكْمٌ Enoch.

سَكٌ we.

سَكْدٌ supplication.

سَكٌ to strangle.

سَكٌ cord.

سَكٌ to be innocent.

سَكٌ holy, sacred.

سَكٌ to reproach, revile.

سَكْمٌ envy.

سَكِبٌ to urge, incite.

سَكِبٌ studiously, carefully.

سَكٌ field.

سَكٌ to dry up, be desolate.

سَكٌ 1. waste. 2. sword, share.

سَكٌ to curse.

سَكٌ enchanter.

سَكٌ end.

سَكٌ to suffer.

سَكٌ suffering.

سَكٌ to impute, reckon.

سَكْمٌ thought, meditation.

سَكْمٌ darkness.

سَكٌ sister.

سَكٌ to seal.

سَكٌ

سَكٌ report, fame.

سَكٌ very.

سَكٌ good.

سَكٌ happiness.

سَكٌ nation, race.

سَكٌ error.

سَكٌ mountain.

سَكٌ to prepare.

سَكٌ goodness, grace.

سَكٌ price.

سَكٌ boy.

سَكٌ youth.

سَكٌ shade.

سَكٌ to injure, rob.

سَكٌ shadow, demon.

سَكٌ to pollute, profane.

سَكٌ profane.

سَكٌ impurity.

سَكٌ to err, seduce.

سَكٌ to taste, eat.

ضَرَبَ to strike.

سَطْرٌ leaf.

خَفَا to hide.

ب.

بَصِيدٌ dry land.

يَضُّ to lead.

مُضَكُّ propagator, successor.

جَبَلٌ Jobal.

يَجِفُّ to be dry.

جَفَا dry land.

يَمِينٌ hand, § 87. 2.

يُؤَيِّدُ to confess, give thanks.

X يَبْرُ to know.

يَبْرٌ knowledge.

يُعْطِي to give, § 64. 7.

يَهُدَا Judah.

يَهُدِي Jew.

يُجَالٌ Jubal.

تَعْلِيمٌ education.

يَوْمٌ day.

يَوْمِي daily.

يُونَا Jonah.

يُوسَا Joses.

يُوسُف Joseph.

يُوسَا Jopha.

يَضْرِبُ greenness.

يَسِيرٌ only.

يَحْبِرُ to bear.

يَحْبِرٌ child.

يَحْبِرٌ sea.

يَحْبِرُ to swear.

يَحْبِرٌ right hand.

يَحْبِرٌ day.

يَحْبِرُ to add.

يَحْبِرُ to spring up.

يَحْبِرٌ Jacob.

يَحْبِرٌ forest, thorn.

يَحْبِرُ to burn.

يَحْبِرٌ precious.

يَحْبِرُ to honor.

يَحْبِرٌ honor.

يَحْبِرُ to be great.

يَحْبِرٌ heir.

يَحْبِرٌ inheritance.

يَحْبِرُ to extend.

يَحْبِرٌ Jesus.

يَحْبِرٌ Gen. 1. 1, § 89c.

يَحْبِرُ to sit.

يَحْبِرٌ more.

يَحْبِرٌ more.

يَحْبِرٌ orphan.

يَحْبِرُ to profit.

ج.

يَحْبِرٌ sorrow.

يَحْبِرٌ stone.

يَحْبِرُ but.

صَبَّ to subdue.

كُصْبُ sulphur.

فَ when, while.

فَوْ it is sufficient.

كُصْبُ priest.

فُ window.

فُ thorns.

فُ star.

فُ throne.

فُ tunics.

فُ Cush.

فُ nature.

فُ indeed.

فُ all, § 108.

فُ to withhold, restrain.

فُ crown.

فُ Chlamys.

فُ how.

فُ to be sad.

فُ congregation.

فُ cithara.

فُ to assemble.

فُ assembly, collection.

فُ to cover.

فُ cup.

فُ silver.

فُ to deny.

فُ to be sad.

فُ Cherub.

فُ preaching.

فُ to preach.

فُ sad.

فُ sick, infirm.

فُ sadness.

فُ to surround, lead around.

فُ vineyard.

فُ belly.

فُ to stumble.

فُ to beseech.

فُ to write.

فُ book.

فُ linen.

فُ to strive.

ح.

ح to § 123 sq.

ح not.

ح to labor, be weary.

ح heart.

ح to clothe.

ح clothing.

ح dish.

ح legions.

ح Levi.

ح to curse.

ح before.

ح to, with.

ح curses.

لَحْمٌ bread.

سَرِيعٌ quickly, immediately.

لَا there is not, § 65, 128.

لَيْلٌ night.

كَلِمَةً indeed, forsooth.

لَمَاحٌ Lamech.

سَرِيعٌ thief.

أَعْلَى above.

أَكَلَ to eat.

لِسَانٌ tongue.

ص.

✱ مَا what?

طَعَامٌ food.

وَسِيلٌ vessel, vestment.

فَيْسٌ fountain.

مَغْدَلَةُ Magdalene.

بَاطِلٌ in vain.

مَذْبُوحٌ altar.

مَدْيَنٌ wilderness.

مَدْيَنٌ city.

شَيْءٌ anything § 109.

مَشْرِقٌ east.

مَشْرِقٌ orient, east.

مَشْرِقٌ eastern.

مَوْلِدٌ birth.

وَعْدَةٌ oaths.

✱ مَا what?

مُوسَى Moses.

مَوْتٌ death.

ضَمٌّ to smite.

مَضْجَعٌ straitway.

مَهُجَاةٌ Mehujael.

غَدٌ morrow.

مَوْجٌ wave, billow.

يَأْتِي to come.

بِسَبَبِ on account of.

بِسَبَبِ because that.

مَوْحِدٌ booth, shade.

مُضِلٌّ deceiver.

مَطَرٌ rain.

مَاءٌ water.

مَنْصُورٌ propagator, successor.

مِيْتْرُپُولِيْتَانٌ Metropolitan.

مُتَمَسِّكٌ to deride.

يَمُوتُ to die.

يَمُوتٌ dead.

مَعْدُودَاتٌ meliora, virtues.

مَعْنَى yet, hence.

مُتَضَعٌ humble.

مُتَضَعٌ humbly.

مُتَضَعَةٌ humility.

أَبْنَى now.

مُتَعَمِّدٌ to betroth.

مَلَأٌ to be full.

كَلِمَةٌ word.

رَسُولٌ messenger, angel.

مَلَاكِي Malachi.

- سَاحِلٌ sailor.  
 مَكْرٌ to counsel.  
 مَلِكٌ king.  
 مَكْرٌ counsel.  
 مَلِكُوتٌ kingdom.  
 كَلِمٌ word.  
 كَلِمٌ to speak.  
 كَلِمٌ word.  
 مُدَرِّسٌ teacher.  
 مَدَامٌ ever, at all.  
 مِمٌّ from, more than.  
 \* مَن مَّنْ who? مَن مَّنْ who is?  
 \* مَن مَّنْ what? § 39, 132.  
 مَن مَّنْ what is?  
 مَن مَّنْ to take part, be numbered.  
 مَن مَّنْ to come, bring.  
 مَسْكِينٌ to become poor.  
 مَسْكِينٌ poor.  
 مَسْرِعٌ quick, bold.  
 مُدَبِّرٌ helper.  
 مَصْبِعٌ spring, fountain.  
 مَنَسْرٌ tithes.  
 مَدْبُورٌ setting.  
 مَدْبُورٌ cave.  
 مَدْبُورٌ supPLICATOR.  
 مَدْبُورٌ midst.  
 مَدْبُورٌ burial.  
 مَدْبُورٌ way.  
 مَدْبُورٌ intoxicating.
- مَدْبُورٌ merciful.  
 مَدْبُورٌ mercy.  
 مَدْبُورٌ clement.  
 مَدْبُورٌ garment.  
 مَدْبُورٌ Lord.  
 مَدْبُورٌ Mary.  
 مَدْبُورٌ bitterly.  
 مَدْبُورٌ gall.  
 مَدْبُورٌ admonition.  
 مَدْبُورٌ stature, age.  
 مَدْبُورٌ oil.  
 مَدْبُورٌ Messiah.  
 مَدْبُورٌ Messianic.  
 مَدْبُورٌ able, possible.  
 مَدْبُورٌ skin.  
 مَدْبُورٌ tent, house.  
 مَدْبُورٌ traitor.  
 مَدْبُورٌ perfect, whole.  
 مَدْبُورٌ drink.  
 مَدْبُورٌ Methusael.
- ب.
- بَا now.  
 بَا to prophecy.  
 بَا prophet.  
 بَا to kindle.  
 بَا to smite, beat.  
 بَا to shine.  
 بَا long.

لَبَّ to be long.

لَبَّ to vow.

لَبَّ vow.

لَبَّ to shine.

لَبَّ river.

لَبَّ light.

لَبَّ Nod.

لَبَّ to move, wander.

لَبَّ light.

لَبَّ to rest.

لَبَّ stranger.

لَبَّ fish.

لَبَّ fire.

لَبَّ brass.

لَبَّ to go down.

لَبَّ garment.

لَبَّ injunction.

لَبَّ to distil, instil.

لَبَّ to watch, observe.

لَبَّ quietly.

لَبَّ Nineveh.

لَبَّ yoke.

لَبَّ sign, purpose.

لَبَّ guile.

لَبَّ chastity.

لَبَّ law.

لَبَّ lawfully.

لَبَّ to try, tempt.

لَبَّ to take, receive.

لَبَّ temptation.

لَبَّ to pour out.

لَبَّ Naamah.

لَبَّ to breath.

لَبَّ to fall.

لَبَّ to go out.

لَبَّ to break.

لَبَّ soul.

لَبَّ to plant.

لَبَّ plant.

لَبَّ Nazarene.

لَبَّ female.

لَبَّ pure.

لَبَّ hewn.

لَبَّ to cleave to.

لَبَّ to knock.

لَبَّ to breathe.

لَبَّ breath.

لَبَّ to kiss.

لَبَّ

لَبَّ silver.

لَبَّ to think.

لَبَّ hope.

لَبَّ gospel.

لَبَّ much, great.

لَبَّ much, many.

لَبَّ to multiply.

لَبَّ to worship.

שֶׁחַד to witness.

שָׂדֶה multitude.

שֵׁבַח colloquy, word.

שֶׁבַע bar.

שָׂבַע to put.

שָׁבַע to incline, sin.

שָׁבַע to endure.

שֶׁבַע sword.

שָׂא to expect.

שָׂא to be wise.

שָׂדֶה trespass.

שָׂדֶה Iscariot.

שָׂא to reject.

שָׂא to go up.

שָׂא lying.

שָׂא left, left hand.

שָׂא to hate.

שָׂא to do, happen.

שָׂא threshold.

שָׂא lip.

שָׂא sword.

שָׂא to receive the tonsure.

שָׂא book.

שָׂא scribe.

שָׂא sackcloth.

שָׂא vanity.

שָׂא vain.

שָׂא in vain.

שָׂא to destroy.

שָׂא feast.

X שָׂא to make.

שָׂא workman, slave.

שָׂא work.

X שָׂא to pass over, transgress,

שָׂא the uttermost part.

שָׂא Hebrew.

שָׂא to roll.

שָׂא quickly.

שָׂא calf.

שָׂא until.

שָׂא Ada.

שָׂא as yet.

שָׂא before that.

שָׂא until.

שָׂא Eden.

שָׂא feast.

שָׂא church.

שָׂא ecclesiastical.

שָׂא memorable.

שָׂא to be customary.

שָׂא grievous.

שָׂא thorn.

שָׂא blind.

שָׂא iniquity.

שָׂא evil-doer.

שָׂא depth.

שָׂא branch.

كُ to be sad, anxious.

كُ to watch.

كُ to wipe out.

كُ Edar (Irak).

كُ eye.

كُ before.

كُ upon, over, against, at, unto,

for, on account of.

كُ because.

كُ to go in.

كُ ever, age, world.

كُ above.

كُ worldly, secular.

كُ cause, accusation.

كُ with.

كُ people.

كُ to baptize.

كُ farmer.

كُ laborious.

كُ to toil.

كُ toil.

كُ to dwell.

كُ to answer.

كُ flock.

كُ cloud.

كُ herb.

كُ Esau.

كُ twenty.

كُ dust.

كُ grief, anxiety.

كُ heel.

كُ root.

كُ sheep.

كُ evening.

كُ cunning, subtle.

كُ naked.

كُ to flee.

كُ to be strong.

كُ future.

كُ rich.

ف.

ف fruit.

ف to meet.

ف body.

ف corporally.

ف corporal.

ف plough.

ف mouth.

ف to persuade.

ف tribute, remuneration.

ف commandment.

ف separation, judgment.

ف to cease, remain.

ف comparison.

ف potter.

ف unleavened bread.

ف Pilate.



سُجْدَةٌ supplication.

بِشْنٍ Pishon.

شَكَّ to doubt, divide.

كَسَبَ to till, work.

قَالَ to cast out.

أَكْوَ a certain one.

مُجْدَى occasion, opportunity.

مَدَّ to turn.

مَدَّ turning.

مَدَّ sole.

مَدَّ lot.

مَدَّ to cut off, break.

مَدَّ to free, liberate.

مَدَّ passover.

مَدَّ to command.

مَدَّ useful, tolerable.

مَدَّ plain.

مَدَّ to be fruitful.

مَدَّ whip.

مَدَّ Paradise.

مَدَّ apron.

مَدَّ iron.

مَدَّ to fly.

مَدَّ bird.

مَدَّ pretorium.

مَدَّ to avenge.

مَدَّ face.

مَدَّ to go away, free.

✕ مَدَّ to separate, assign.

مَدَّ Euphrates.

مَدَّ dung.

مَدَّ to expound.

مَدَّ word.

مَدَّ table.

مَدَّ to open.

و

مَدَّ to wish, will.

مَدَّ will.

مَدَّ willingly.

مَدَّ to dip.

مَدَّ Zion.

مَدَّ filth.

مَدَّ wound.

مَدَّ fasting.

مَدَّ to hearken.

مَدَّ to burn, be hot.

مَدَّ unto, by.

مَدَّ Zillah.

مَدَّ to pray.

مَدَّ prayer.

مَدَّ image.

مَدَّ foulness.

مَدَّ dust.

مَدَّ care.

مَدَّ to tear.

مَدَّ to refine.

.ص

قَائِن Cain.

قَبْرُ sepulchre.

قَبِلَ to receive.

قَبِلَ to possess.

قَبْلَ east.

قَبِيْلَ holy.

قَبْلَ to go before, anticipate.

قَبْلَ before.

قَبْلَ first.

قَبْلَ first.

قَبِلَ to sanctify.

قَبِلَ to wait, remain.

قَبِلَ possessor.

قَبْلَ before.

قَبْلَ holiness.

قَبِلَ to rise.

قَبْلَ offering.

قَبْلَ Cyrenian.

قَبْلَ truth.

قَبْلَ killer.

قَبِلَ to kill.

قَبِلَ to cut off.

قَبْلَ ashes.

قَبْلَ chamber, room.

قَبْلَ resurrection.

قَبْلَ Caiaphas.

قَبْلَ cithara.

قَبْلَ voice.

قَبْلَ to be light.

قَبْلَ little.

قَبْلَ cell.

قَبِلَ to praise, celebrate.

قَبْلَ clerical.

قَبِلَ to acquire, possess.

قَبْلَ cenobite.

قَبْلَ reed, cane.

قَبْلَ possession, gift.

قَبْلَ Centurion.

قَبْلَ soldier.

قَبِلَ to cry. ✱

قَبِلَ to buffet.

قَبِلَ to break.

✱ قَبِلَ to call. ✱

قَبْلَ cucumber.

قَبِلَ to be near.

قَبْلَ city.

قَبْلَ piece.

قَبْلَ skull.

قَبْلَ elder.

.ذ

قَبْلَ to be great, to multiply.

قَبْلَ great.

قَبْلَ Rabbi.

قَبْلَ myriads.

قَبْلَ crouched, laid.

قَبْلَ to be angry.

لَاقِبٌ; desired, desirable.

لَاقِبٌ; to be tumultuous.

لَاقِبٌ; to perceive.

لَاقِبٌ; desire.

لَاقِبٌ; to go, instruct.

لَاقِبٌ; to run.

لَاقِبٌ; course.

لَاقِبٌ; strife, tumult.

لَاقِبٌ; wrath.

لَاقِبٌ; to refresh.

X لَاقِبٌ; wind, spirit.

لَاقِبٌ; afar.

لَاقِبٌ; many, § 86. 1.

لَاقِبٌ; magnates, § 86. 1.

لَاقِبٌ; to love, have mercy.

لَاقِبٌ; mercy.

X لَاقِبٌ; to brood.

لَاقِبٌ; to be far.

لَاقِبٌ; to creep, to move oneself.

لَاقِبٌ; creeping things.

X لَاقِبٌ; head.

لَاقِبٌ; to cast.

لَاقِبٌ; high.

لَاقِبٌ; Aramathea.

X لَاقِبٌ; evening.

لَاقِبٌ; to meditate.

لَاقِبٌ; to feed, think.

لَاقِبٌ; shepherd.

لَاقِبٌ; to spit.

لَاقِبٌ; firmament. X

لَاقِبٌ; trembling.

لَاقِبٌ

لَاقِبٌ; to ask.

لَاقِبٌ; request.

لَاقِبٌ; week.

لَاقِبٌ; neighbor.

لَاقِبٌ; to praise.

لَاقِبٌ; rod.

لَاقِبٌ; seventh.

لَاقِبٌ; seven.

لَاقِبٌ; seven.

لَاقِبٌ; seventy.

لَاقِبٌ; to leave.

لَاقِبٌ; week, sabbath.

لَاقِبٌ; sedition.

لَاقِبٌ; to cast, throw away.

لَاقِبٌ; to send.

لَاقِبٌ; to watch.

لَاقِبٌ; to be worthy.

لَاقِبٌ; heat.

لَاقِبٌ; remission.

لَاقِبٌ; to wash.

لَاقِبٌ; sign, inducement.

لَاقِبٌ; power, ruling.

لَاقِبٌ; end.

لَاقِبٌ; blow.

لَاقِبٌ; lie.

אֵשֶׁת to espouse, marry.

אֶחָד companion.

אִשָּׁה vexed.

אִשָּׁה to compel.

אִשָּׁה cursed.

אֶבֶן alabaster box.

אֶשְׁמֹל Sheol.

אֶתֶּשֶׁת Seth.

אֶתֶּשֶׁת to find, be able, possible.

אֶתֶּשֶׁת asleep.

אֶתֶּשֶׁת to rest, be calm.

אֶתֶּשֶׁת rest, sleep.

אֶתֶּשֶׁת to send, to take off.

אֶתֶּשֶׁת to rule.

אֶתֶּשֶׁת lawful, ruler.

אֶתֶּשֶׁת ruler.

אֶתֶּשֶׁת peace.

אֶתֶּשֶׁת to finish, Ap. to betray.

אֶתֶּשֶׁת name.

אֶתֶּשֶׁת to draw.

אֶתֶּשֶׁת heaven.

אֶתֶּשֶׁת fatling.

אֶתֶּשֶׁת heavenly.

אֶתֶּשֶׁת to hear.

אֶתֶּשֶׁת Simon.

אֶתֶּשֶׁת to minister.

אֶתֶּשֶׁת sun.

אֶתֶּשֶׁת to depart.

אֶתֶּשֶׁת years.

אֶתֶּשֶׁת years.

אֶתֶּשֶׁת point.

אֶתֶּשֶׁת to narrate.

אֶתֶּשֶׁת hour.

אֶתֶּשֶׁת to make level.

אֶתֶּשֶׁת beautiful, good.

אֶתֶּשֶׁת to pour.

אֶתֶּשֶׁת to be good. ✕

אֶתֶּשֶׁת morning. ✕

אֶתֶּשֶׁת to irrigate.

אֶתֶּשֶׁת to take away.

אֶתֶּשֶׁת to cast away, begin.

אֶתֶּשֶׁת history.

אֶתֶּשֶׁת family.

אֶתֶּשֶׁת branch, vine.

אֶתֶּשֶׁת true.

אֶתֶּשֶׁת truly.

אֶתֶּשֶׁת rest.

אֶתֶּשֶׁת six.

אֶתֶּשֶׁת to drink.

אֶתֶּשֶׁת silent.

אֶתֶּשֶׁת sixth.

2

אֶתֶּשֶׁת fig tree.

אֶתֶּשֶׁת broken.

אֶתֶּשֶׁת to break.

אֶתֶּשֶׁת crown.

אֶתֶּשֶׁת order.

||<sup>ו</sup>ז<sup>ו</sup> grass.

X ||<sup>ו</sup>ס<sup>ו</sup>ס<sup>ו</sup> abyss.

||<sup>ו</sup>ס<sup>ו</sup> to repent.

||<sup>ו</sup>ס<sup>ו</sup> to turn.

||<sup>ו</sup>ס<sup>ו</sup> again.

||<sup>ו</sup>ס<sup>ו</sup> Jubal Cain.

||<sup>ו</sup>ס<sup>ו</sup> thanksgiving.

||<sup>ו</sup>ס<sup>ו</sup> formless.

||<sup>ו</sup>ס<sup>ו</sup> trust, confidence.

||<sup>ו</sup>ס<sup>ו</sup> generation.

||<sup>ו</sup>ס<sup>ו</sup> worm.

||<sup>ו</sup>ס<sup>ו</sup> cattle.

||<sup>ו</sup>ס<sup>ו</sup> boundary.

||<sup>ו</sup>ס<sup>ו</sup> under.

||<sup>ו</sup>ס<sup>ו</sup> under.

||<sup>ו</sup>ס<sup>ו</sup> under.

||<sup>ו</sup>ס<sup>ו</sup> trusting.

||<sup>ו</sup>ס<sup>ו</sup> trustingly.

||<sup>ו</sup>ס<sup>ו</sup> prayer.

||<sup>ו</sup>ס<sup>ו</sup> snow.

||<sup>ו</sup>ס<sup>ו</sup> to teach.

||<sup>ו</sup>ס<sup>ו</sup> disciple.

||<sup>ו</sup>ס<sup>ו</sup> three.

||<sup>ו</sup>ס<sup>ו</sup> thirty.

||<sup>ו</sup>ס<sup>ו</sup> there.

||<sup>ו</sup>ס<sup>ו</sup> furnace.

||<sup>ו</sup>ס<sup>ו</sup> sigh.

||<sup>ו</sup>ס<sup>ו</sup> second.

||<sup>ו</sup>ס<sup>ו</sup> dragon.

||<sup>ו</sup>ס<sup>ו</sup> to prepare.

||<sup>ו</sup>ס<sup>ו</sup> two.

||<sup>ו</sup>ס<sup>ו</sup> growth, increase.

||<sup>ו</sup>ס<sup>ו</sup> right.

||<sup>ו</sup>ס<sup>ו</sup> uprightness.

||<sup>ו</sup>ס<sup>ו</sup> cock.

||<sup>ו</sup>ס<sup>ו</sup> door.

||<sup>ו</sup>ס<sup>ו</sup> twelve.

||<sup>ו</sup>ס<sup>ו</sup> Tarshish.

||<sup>ו</sup>ס<sup>ו</sup> two.

||<sup>ו</sup>ס<sup>ו</sup> twelve.

||<sup>ו</sup>ס<sup>ו</sup> nine.

||<sup>ו</sup>ס<sup>ו</sup> see ||<sup>ו</sup>ס<sup>ו</sup>.

# MANUAL.

## PART I.

### LESSON ONE. Gen. I. 1.

#### 1. NOTES.

1. ܒܪܝܫܬܝܬ—*b<sup>e</sup>ri-shith* (two syllables).—In beginning.

- (1) *Six letters*:—ܒ (*b*); ܝ (*r*); ܫ (*y*), occurring twice, both times silent after ܝ; ܬ (*sh*); ܬ (*th*, as in *thin*).
- (2) *Three vowel sounds*:—(ܐ) a half-vowel, like *e* in *below* or the obscure vowel of Webster's Dictionary. There is no sign for this half-vowel which corresponds to vocal *Sh<sup>e</sup>wa* in Hebrew, see § 9; ܝ̇ (*i*) like *i* in *machine*; ܝ̈ (*i*), the same as the last, since ܝ̇ may be written either above or below the letter to which it belongs. § 6. 4.

*Note*.—ܒܝܬ is the Nestorian form.

2. ܒܪܐ—*b<sup>e</sup>ra* (one syllable), (*he created*).

- (1) *Three letters*:—ܒ (*b*); ܝ̇ (*r*); ܐ̇ (*'*), called Olaph, not pronounced but quiescing in the preceding vowel. § 2 (1) *b*.
- (2) *Two vowel sounds*:—(ܐ), see 1 (2); ܐ̇ (*o*) like *o* in *note*.
- (3) Note that the half-vowel does not make a syllable, but every full vowel does § 16. 1.

3. ܐܠܗܐ—*a-la-ha* (three syllables), *God*.

- (1) *Four letters*:—ܐ̇ (*'*); ܠ (*l*); ܗ (*h*); ܐ̇ (*'*); see 2 (1).
- (2) *Three vowel sounds*:—ܐ̇ (*a*) like *a* in *at*; ܐ̇ (*o*) occurring twice, see 2 (2).

4. ܝܩܝܗ—not translated, but sign of direct object § 89 *c*.

5. ܫܡܐܝܐ—*sh<sup>e</sup>ma-ya* (two syllables)—*the heavens*.

(1) *Four letters*:—𐤀 (*sh*); 𐤁 (*m*); 𐤂 (*y*); 𐤃 (').

(2) *Three vowel sounds*:—<sup>◌◌◌</sup> (◌) see 1 (2); <sup>◌◌◌</sup> (◌) see 3 (2); <sup>◌◌◌</sup> (◌) see 2 (2).

6. 𐤁◌◌—*w<sup>e</sup>yaq<sup>h</sup>* (one syllable), and followed by the sign of the direct object, see 4.

One new letter ◌ (*w*), like *w* in *water*.

7. 𐤁𐤃𐤁—*'ar-◌◌* (two syllables), *the earth*.

Four letters: two Olaphs, see 2 (1); 𐤄 (*r*), see 𐤄 1 (1). (The form 𐤄 is used at the beginning of a word, or after a letter which does not connect with following letters; the same difference of form as to the Olaph: § 4. 4); 𐤅 ('), not pronounceable, called Ê, § 3.

## 2. OBSERVATIONS.

1. The letters in this verse are (1) 𐤁, (2) 𐤂, (3) 𐤃, (4) ◌, (5) 𐤀, (6) 𐤁, (7) 𐤂, (8) 𐤃, (9) 𐤄, 𐤅, (10) 𐤀, (11) 𐤁.

2. The vowel signs are (1) <sup>◌◌◌</sup>, (2) <sup>◌◌◌</sup>, (3) <sup>◌◌◌</sup>, all of which may be written either above or below the line. § 6. 4.

3. The vowel sounds are (1) ◌, (2) ă, (3) ◌, (4) î.

4. 𐤁◌, Targum 𐤁𐤃, is found in a dozen passages of the Old Testament in the Peshitto version. § 89 c.

5. 𐤁 and ◌ are never written separately, being always prefixed to the following word. § 34.

6. The definite state is denoted by the ending 𐤁, which corresponds to the Hebrew article. § 76.

7. Every syllable begins with a consonant. § 15. 2.

8. Notice that all of the consonants have their direct equivalents in Hebrew, except 𐤁 which here stands for Hebrew Tsodhe.

## 3. GRAMMAR LESSON.

(1) §§ 1—4, 9—11, 34. 1. *inseparable particles*

(2) Gender, number and state of nouns. § 76.

## 4. WORD LESSON.

𐤁𐤃 *he formed.*

𐤁𐤃 *he said.*

𐤁𐤃 *he made.*

◌ *and.*

ܐ in.

ܐܠܗܐ he wrote.

ܐܠܗܐ beginning.

ܐ sign of the definite object.

# 5. EXERCISES.

1. And beginning. 2. And he formed the heavens. 3. He made the earth and the heavens. 4. God is in the heavens. 5. In the beginning God said. 6. He wrote the beginning.

7. Write out the Syriac of Lesson One in Hebrew characters and note the differences of the languages.

8. Translate the first lesson from Hebrew into Syriac.

9. Retranslate literally into Hebrew. (*Note*.—In these last two exercises, English may be substituted for Hebrew. They may better be written on the board.)

## LESSON TWO. Gen. I. 2.

### 1. NOTES.

8. ܐܠܗܐ—*w'ar-'a'* (two syllables), *and the earth*. The vowel ' is thrown back on the unvowelled ܐ and Olaph quiesces in the vowel, §§ 25. 1. (2), 34. 2.

9. ܐܠܗܐ—*h'wath* (one syllable), (*she*) *was*. The ܐ is the sign of the feminine; the masculine is ܐܠܗܐ.

10. ܐܠܗܐ—*tuh, a desolation*.

(1) ܐ with the dot above is *t*; with the dot below as in ܐ is *th*, § 10.

(2) The vowel ܐ is *u* pronounced like *oo* in *fool*, § 6. 3. (3). ܐ is a vowel letter, § 5. 2 & § 6. 5.

(3) For the point above ܐ, see § 6.

No further attention need be paid to the points above and below the ܐ.

11. ܐܠܗܐ—*w'bhuh* (one syllable), *and a waste*.

(1) ܐ is not *b* (ܐ) but *bh=v* in *vote*, § 10. 1. (2).

(2) ܐ is always a consonant in Syriac and never a vowel letter, § 25. 4.

12. ܐܠܗܐ—*w'hesh-shu-kha'* (three syllables) *and (the) darkness*.

(1) ܐ (*w*); ܐ (*h=ʔ*) like *ch* in *loch*; ܐ (*sh*) is here doubled because it is of a nominal form which doubles the 2d radical, § 72. 2. (6); ܐ=*u*;

ܐ=*kh* (ܐ); ܐ (')=*x*.



- (2) Although this noun has the ending  $\text{ִּ}$  (see observation 6), it is indefinite, § 93. 2.

X 13.  $\text{אַל־אַפ־פָּרְי}$ —*al-ap-p'ry*, upon the faces of.

- (1) Notice  $\text{ל}$  final= $\text{־}$  while  $\text{ל}$  initial or medial= $\text{־}$ , § 4. 1.  
 (2)  $\text{־}$  after a consonant= $p$ ; but after a vowel= $pp$ ;  $\text{־}$  after a vowel or half-vowel= $ph$  or  $f$ , § 10.  
 (3) *ay* forms a diphthong and denotes the construct plural, § 8. 2. (1). § 76. 3.

- (4) The two dots over  $\text{א}$  are the sign of the plural, § 13. 1.

X 14.  $\text{תְּהוֹמֹת}$ —*t'hu-mo'* (two syllables), the abyss ( $\text{תְּהוֹמֹת}$ ).

- (1) The first syllable begins with two consonants, but between them is a half vowel, § 16. 2.  
 (2) Both syllables are open, § 17. 1.  
 (3)  $\text{ו}$  quiesces in  $\text{־}$ , § 6. 5, § 25. 2.

X 15.  $\text{וְעָרֵךְ}$ —*we-ru-hek* (two syllables), and his spirit (and the spirit of him).

- (1) Five consonants, one vowel letter § 5. 2, two vowel signs § 6.  
 (2) The form consists of the conjunction  $\text{ו}$ , the noun  $\text{עָרֵךְ}$ , and the pron. suffix 3rd sing. masc.  $\text{־}$ , §§ 34, 36.  
 (3) The vowel  $\text{־}$  is always written above the consonant, the others may be written below, § 6. 4.  
 (4) The suffix  $\text{־}$  is used for emphasizing the first of two definite nouns, the second being generally preceded by  $\text{ו}$ , § 97. B.

X (5)  $\text{דָּאֵלֶּה}$ —*da'-laho'*, who (is) God, is in apposition with the suffix in  $\text{־}$ , § 97. B.

- (6)  $\text{ו}$  is the relative pronoun, § 38.  
 (7) The Olaph after  $\text{ו}$  throws back its vowel and quiesces, §§ 32. 2, 25. 1. (2).  
 (8) The final  $\text{ִּ}$  is the sign of the emphatic state of the masc. singular, § 76. 1.  
 (9) For the form of the noun, see § 69. 2.

X 16.  $\text{מֵרֹאֵה־הֶפְחָה}$ —*m'ra'h-h'e-pho'* (two syllables), brooding.

- (1)  $\text{־}$ = $ph$ ,  $\text{־}$ = $p$  or  $pp$ .

(2) م prefixed denotes the participle, § 74.

(3) ʾ is the sign of the feminine singular in the absolute state, § 76. 2.

(4) م is doubled, this being in the intensive stem, called Paʿel, § 41. 2.

17. مَآءٌ—*ma-yāʾ, the waters.*

(1) The two dots are called Rebbuy and denote the plural, § 13. 1.

(2) ʾ denotes the emphatic or definite state, which takes the place of the article in Hebrew, §§ 86. 16, 87. 22.

18. وَاعَزَّ—*weʿ-mar, and he said.*

(1) There is no Waw conversive in Syriac.

(2) وَاعَزَّ is composed of Waw and عَزَّ, the Olaph throwing back its vowel and quiescing, see 8 above.

(3) عَزَّ is the 3rd masc. sing. of the Perfect of the simple, or Pʿal, stem.

(4) Initial Olaph always takes a helping vowel, § 55. 1, *Rem.* 1.

19. نَحْوَ—*neh-wê, let there be.*

(1) The ن (Nun) indicates the Imperfect 3rd person, § 45. 1, *Rem.* 2—4.

(2) The root is وَعَزَّ § 60. 3. Comp. وَعَزَّ (9) *she was.*

(3) In the 3rd person, the Imperfect is employed as a Jussive § 114. 1.

20. نُورٌ—*nuh-rāʾ, light.*

(1) و is a vowel letter, as in 10 above.

(2) As to form, this noun is in the emphatic state and should be definite; but as to fact, the emphatic state is often used when the noun is indefinite, § 93. 2.

(3) The noun is a u class segholate, § 67. 1 c.

21. وَاعَزَّ—*wa-hʿwāʾ, and there was.*

(1) There is no Waw conversive.

(2) This is the 3rd masc. sing. Perfect Pʿal. Comp. (19 (2)) and (9).

(3) Waw receives the helping-vowel a, and forms with it a half-open syllable, §§ 16. 4, 32. 2, 33. 3.

## 2. OBSERVATIONS.

9. The new letters in this verse are: (1) م, (2) و (و), (3) ن, (4) ʾ, (5) ʾ.

10. The new forms of letters occurring are: (1) ʾ (ʾ), (2) ʾ (ʾ).

11. The new vowels and diphthongs are: (1) ʾ, (2) ʾ, (3) ʾ (4) ʾ.

12. The conjunction Waw may be written (1) without a vowel sign,



ܠܗܘܐ *who?*

ܐܝܠܐ *that.*

ܠܗܘܐ *he knew.*

### EXERCISES.

1. In beginning who made the earth? 2. Darkness brooded upon the earth, when God created the heavens. 3. Desolation was upon the faces of the heaven. 4. Darkness went out upon the waters and upon the faces of the earth. 5. The spirit of him who is God (was) brooding upon the waters. 6. He saw and knew that God created the heaven and the waters.

7. Write in Parallel columns and compare the Hebrew Perfect form ראה and the Syriac form ܐܪܐ as to aspiration, vowels, the half vowel and the formative elements.

8. Translate literally into English (or Hebrew) the Syriac of the lesson and retranslate.

### LESSON THREE. Gen. I. 3. 4.

#### 1. NOTES.

22. ܐܪܐ—*wa-h'zoh, and (he) saw.*

(1) Compare 18 and 21.

(2) ܐ is Zain, a new letter.

23. ܐܢܐܢܐ—*le-nuh-rā, the light.*

(1) ܐܢܐ is an inseparable preposition, § 34. It is often employed to denote the indirect object of the verb, § 123. It is also used in its true prepositional sense to denote the indirect object, § 124.

(2) ܐܢܐܢܐ. See 20.

24. ܐܝܠܐ—*dh'eshap-pir, that (it was) good.*

(1) ܐܝܠܐ is here a relative conjunction.

(2) ܐ=dh after a word ending in a vowel, § 10. 1. (3).

(3) ܐܝܠܐ is a masc. adjective in the absolute state.

(4) For the form of the noun, see § 72. 2. (4).

(5) The clause is an objective clause, § 125. 2, and a nominal sentence without a copula, § 117. 1.

25. ܐܢܐܢܐ—*wa-pherash (two syllables), and (he) separated.*

- (1) The first <sup>ˊ</sup> is a helping vowel, § 33. 2.
- (2) The first syllable is open, § 17. 1.
- (3) <sup>ˊ</sup> is pronounced with a half vowel (vocal sh<sup>e</sup>wa), § 31. 1. 3.

26. בֵּהְתָּ—*bhêth*.—*between*.

- (1) <sup>ˊ</sup> *bh* after a word ending in a vowel sound § 10. 1. (3).
- (2) <sup>ˊ</sup> written fully, § 6. 5. (4).
- (3) <sup>ˊ</sup> *th* after a vowel, § 10. 1. (1).

27. בֵּתָּ—*between—to*. Compare the Hebrew construction in vs. 6.

28. בֵּתָּ (see 12.).

29. קָרָא—*wa-k<sup>e</sup>ra* (two syllables) *and he called*.

- (1) <sup>ˊ</sup> (compare 21) is in the simple verb stem 3rd person sing. masc., § 41. 1, § 43.
- (2) The Imperfect would be קָרָא *he shall call*. Compare יִהְיֶה *he shall be* 19.

30. לְנוֹרָא—*l<sup>e</sup>nuh-ra* (two syllables), *to the light*.

- (1) Notice that <sup>ˊ</sup> may denote the indirect object as well as the direct (comp. 23), § 124.
- (2) <sup>ˊ</sup> is regularly prefixed without a vowel, § 34.
- (3) <sup>ˊ</sup> ends the syllable and in Hebrew would have the silent Sh<sup>e</sup>wa or syllable divider.—

31. יְמֵי—*'i-ma<sup>e</sup>ma* (three syllables), *day*.

- (1) Olaph is frequently placed before words for the sake of euphony. Before <sup>ˊ</sup> this Olaph takes <sup>ˊ</sup> in which the <sup>ˊ</sup> quiesces, § 20, *Rem.* 2.
- (2) יְמֵי is day as opposed to night; לַיְלָה at the end of the verse is the day of 24 hours.

32. וּלְחֹשֶׁךְ—*wa-l<sup>e</sup>hesh-shu-kha* (four syllables, one for each vowel), *and to the darkness*.

Since three consonants can not come together at the beginning of a syllable, <sup>ˊ</sup> takes a helping Petho<sup>h</sup>, § 33. 2.

33. קָרָא (see 29) "*he called*".

34. לַיְלָה—*l<sup>e</sup> l<sup>e</sup>ya* (from *lai-l<sup>e</sup>yâ*), *night*.

- (1) The emphatic ending has here lost its force, § 93. 1.
- (2) <sup>ˊ</sup> is a contraction from *ai*, § 29. 3 (1).

35. <sup>רָמָה</sup>—*ram-sha, evening.*

- (1) Emphatic state, the absolute and construct of which is <sup>רָמָה</sup>.  
 (2) Though emphatic in form it is indefinite. (See 34).

36. <sup>צַפָּה</sup> *tsaph-ra, morning.*

37. <sup>יוֹם</sup> *day one*, §§ 99. 1, *Rem.* 2, 93. I. 2, 93. II. 3.

- (1) <sup>יוֹם</sup> is indefinite in meaning being a translation of יוֹם.  
 (2) <sup>יוֹם</sup>=<sup>יוֹם</sup> the <sup>יוֹם</sup> being rejected, § 23. 1. (1).  
 (3) <sup>יוֹם</sup> is in the absolute state agreeing with <sup>יוֹם</sup> which though emphatic in form is absolute in meaning.

## 2. OBSERVATIONS.

26. Occurrence of aspirates in Gen. 1:1—5.

<sup>בְּ</sup> (b) follows nothing: <sup>אֵ</sup> (th) after <sup>י</sup>.

<sup>בְּ</sup> (b) after <sup>אֵ</sup> of the preceding word.

<sup>בְּ</sup> <sup>אֵ</sup> (th) after the vowel <sup>וֹ</sup>.

<sup>בְּ</sup> <sup>אֵ</sup> (th) after the vowel <sup>וֹ</sup>.

<sup>בְּ</sup> <sup>אֵ</sup> (t) after <sup>אֵ</sup> of the preceding word.

<sup>בְּ</sup> <sup>אֵ</sup> (bh) after a half vowel sound.

<sup>בְּ</sup> <sup>אֵ</sup> (kh) after the vowel <sup>וֹ</sup>.

<sup>בְּ</sup> <sup>אֵ</sup> (pp) for np.

<sup>בְּ</sup> <sup>אֵ</sup> (t) after a diphthong.

<sup>בְּ</sup> <sup>אֵ</sup> (d) after a consonant, <sup>אֵ</sup>.

<sup>בְּ</sup> <sup>אֵ</sup> (ph) after a half vowel.

<sup>בְּ</sup> <sup>אֵ</sup> (dh) after <sup>וֹ</sup> of the preceding word.

<sup>בְּ</sup> (pp) the nominal form having the second radical doubled.

<sup>בְּ</sup> <sup>אֵ</sup> (ph) after the vowel <sup>וֹ</sup>.

<sup>בְּ</sup> <sup>אֵ</sup> (bh) after <sup>וֹ</sup> of the preceding word; <sup>אֵ</sup> (th) after <sup>וֹ</sup>.

<sup>בְּ</sup> <sup>אֵ</sup> (ph) after the vowel <sup>וֹ</sup>.

27. Six letters are called aspirates namely, <sup>בְּ</sup>, <sup>גְּ</sup>, <sup>דְּ</sup>, <sup>קְּ</sup>, <sup>פְּ</sup> and <sup>תְּ</sup>.

With a point below these signs represent *bh* (=v), *gh*, *dh*, *kh*, *ph* and *th*; with a point above and when preceded by a consonant (*i. e.* neither vowel nor half vowel), they represent *b*, *g*, *d*, *k*, *p*, *t*; with a point above and when preceded by a vowel in the same word, they represent *bb*, *gg*, *dd*, *kk*, *pp*, *tt*.

28. There is no sign of doubling except for the aspirates.

29. There is no sign for Shewa in Syriac.

30. The emphatic ending and state have often lost their force. See Notes 34 and 35 and § 93. 2.

31. This lesson has three new letters ܐ (z), ܦ (k), ܥ (ts).

32. Notice the three states in:—

(1) Absolute: ܐܬܝܬܝܢ, ܥܕܝܢ, ܡܥܬܝܢ.

(2) Emphatic: ܐܬܝܬܝܢܐ, ܥܕܝܢܐ, ܡܥܬܝܢܐ, ܐܬܝܬܝܢܐ, ܥܕܝܢܐ, ܡܥܬܝܢܐ, ܐܬܝܬܝܢܐ, ܥܕܝܢܐ, ܡܥܬܝܢܐ.

(3) Construct: ܐܬܝܬܝܢܐ.

33. Forms for special study: ܐܬܝܬܝܢܐ, ܥܕܝܢܐ, ܡܥܬܝܢܐ, ܐܬܝܬܝܢܐ, ܥܕܝܢܐ, ܡܥܬܝܢܐ.

### 3. GRAMMAR LESSON.

(1) §§ 6, 23, 20, 41, 42, 43, 37.

(2) Learn the Imperfect of ܐܬܝܬܝܢ to write (§ 45).

(3) Review §§ 5, 9, 10, 11, 34, 40.

### 4. WORD LESSON.

ܐܬܝܬܝܢ then.

ܐܬܝܬܝܢ to buy.

ܐܬܝܬܝܢ to fall.

ܐܬܝܬܝܢ to sit.

ܐܬܝܬܝܢ to be at peace.

ܐܬܝܬܝܢ to put.

ܐܬܝܬܝܢ to be finished.

ܐܬܝܬܝܢ to be troubled.

ܐܬܝܬܝܢ to be nigh.

ܐܬܝܬܝܢ to worship.

### 5. EXERCISES.

1. God said: let there be evening and let there be morning. 2. God shall call the morning light. 3. God saw the heavens and the earth and the waters and the good light (the light, the good). 4. In the beginning (was) darkness, then God made the light and he divided between the light and (to) the darkness.

5. Translate literally from Gen. I. 1—4 into Syriac and then retranslate.

6. Write the following forms in Syriac, giving Rukhokh and Kushoy.

(1) Thou shalt write. (2) We shall write. (3) He shall write. (4) Ye

shall write. (5) I shall write. (6) We shall buy. (7) They shall buy. (8) Let him fall. (9) She sat. (10) He put. (11) It shall be finished. (12) Thou shalt be troubled. (13) Ye shall be nigh. (14) We shall worship. 15. Let it be at peace.

# LESSON FOUR. Gen. I. 6—8.

## 1. NOTES.

38. וַיֹּאמֶר *and (he) said.*

- (1) Syllables: (a) open, (b) closed, § 17. 1, 2.
- (2) Vowels: (a) R<sup>e</sup>bhošo, (b) P<sup>e</sup>thoho, § 6.
- (3) ׀ has here no consonantal force, but is quiescent, § 25.
- (4) Pê Olaph verbs have a helping vowel with the Olaph, §§ 33. 1, 55. 1. This vowel when preceded by an inseparable particle is thrown back, the Olaph quiescing, §§ 25. 1. (2), 34. 2.

39. אֱלֹהִים *God (N. 3).* (1) Three syllables, all open.

- (2) Vowels: (1) P<sup>e</sup>thoho, (2, 3) Z<sup>e</sup>kopho, § 6.
- (3) The vowel <sup>o</sup> has been retained by the guttural, as a helping vowel, § 28. 2. (2).

40. הֵנָּה *neh-wê, let there be.*

- (1) ה is the sign of the 3rd masc. of the Imperfect.
- (2) Verbs whose last radical was originally o or a end in the Imperf. in ה § 60. 3.

41. וַיִּפְתָּח *expanse.*

- (1) Syllables: both open.
- (2) Vowels: (1) H<sup>e</sup>bhošo (2) Z<sup>e</sup>kopho.

42. בְּתוֹכָהּ *in the midst of.*

- (1) ב has Rukhokh because the preceding word ends in a vowel; א because preceded by a vowel, § 10. 1. (1). (3).
- (2) ב is the inseparable preposition *in*, § 34. 1.
- (3) תוֹכָהּ is in the construct state singular number, fem. gender, § 76. 2.

43. מַיִם *mā-yo, the waters.*

- (1) The marks ״ are Rebbuy, § 13, the sign of the plural.
- (2) Some plurals end in ׀, § 86. 16.



44. **فَاقِدٌ** **فَاقِدٌ** *let it be dividing.*

- (1) **فَاقِدٌ** is the same as in N. 38. Used with a participle, it denotes continuous future action, § 127. 5.
- (2) **فَاقِدٌ**—*po-resħ* is a participle of the simple species. Compare **فَاقِدٌ**. See § 50.
- (3) The original form of the participle was *pârîsh*; the *ô* from *â* is naturally long and hence unchangeable, the *î* is naturally short and changeable, § 7. 3.

45. **بَيْنَ**—*bêth, between.*

- (1) *ê* is naturally long by contraction from *ăy*, §§ 7. 3, 29. 3.
- (2) The root is **بَيْنَ**; *n* has been dropped (as in **بَيْنَ** in Hebrew). The form was **بَيْنَ**, § 23. 2. (3).

46. **وَأَعْبَدَ**—*wă'ebhădh, and he made.*

- (1) **وَأَعْبَدَ** is to be distinguished from **وَأَعْبَدَ**, § 4. 3. (6).
- (2) **وَأَعْبَدَ** takes a helping vowel § 34. 1, and forms with it a half open syllable, § 17. 4.
- (3) **وَأَعْبَدَ** has a half-vowel as is shown by the aspirated **وَأَعْبَدَ**, §§ 9. 3, 10. 1. (2).
- (4) **وَأَعْبَدَ** is the 3rd pers. sing. masc. of the P<sup>e</sup>al or simple form of the verb. This is the *first form* of the verb and the simplest, § 43. 1.

47. **أَرَكِي**—*'arkî'o, the firmament.*

By comparison with 39, it will be seen that an Olaph has been placed before **أَرَكِي**. This Olaph is called Olaph prosthetic, § 20, 1.

48. **وَأَعْبَدَ** and he separated.

This is in the simple or P<sup>e</sup>al stem, in the first form, see 46.

49. **دَلَّ**—*dal'ethah', which (were) beneath (lit. to under).*

- (1) **دَلَّ** *under*, is a preposition.
- (2) **دَلَّ** *to* is an inseparable preposition, § 34.
- (3) **دَلَّ** is the relative pronoun. It here introduces the relative or adjective clause defining **دَلَّ**, §§ 38, 136.

50. **مِنْ** *from*, see § 6. 3. (2).

51. **دَلَّ**—*dal'el, which were above.*

- (1) Three elements: the relative  $\text{ܐ}$  cf. 49. 3, the preposition  $\text{ܕ}$ , see 49. 2, and  $\text{ܐܠܐ} = \text{ܐܠܐ}$  upon, see 13.
- (2) For the change from  $\text{ܐܠܐ}$  to  $\text{ܐܠܐ}$  see § 29. 2.
52.  $\text{ܐܠܐܐ}$  and it was.
- (1)  $\text{ܐܠܐ}$  is the first form of the verb.
- (2) The  $\text{ܐ}$  comes from original *awa*, § 60. 1, but see also § 29. 5. (2), (3).
53.  $\text{ܐܠܐܐܐ}$ —*hokhanno*, so.
54.  $\text{ܐܠܐܐܐ}$ —*dathêrên*, which is two i. e. second.
- (1)  $\text{ܐ}$ , pointed according to § 34 with a helping vowel, is the relative pronoun introducing an adjective clause, § 38.
- (2)  $\text{ܐܠܐܐ}$  is one of the few remnants of a dual which remain in Syriac, § 76. 5.
- (3) Notice that Hebrew  $\text{ו}$  often becomes  $\text{ܐ}$  in Syriac and  $\text{ܐ}$  is sometimes changed to  $\text{ܐ}$ .

## 2. OBSERVATIONS.

34. A helping vowel is given to every second consonant preceding one which has a vowel, e. g.  $\text{ܐܠܐܐܐ}$ ,  $\text{ܐܠܐܐܐ}$ ,  $\text{ܐܠܐܐܐ}$ ,  $\text{ܐܠܐܐܐ}$ .

35. The vowel of prosthetic Olaph or of an Olaph beginning a word is thrown back upon a previous  $\text{ܐ}$ ,  $\text{ܐ}$  or inseparable preposition, e. g.  $\text{ܐܠܐܐܐ}$ ,  $\text{ܐܠܐܐܐ}$ .

36. A word has as many syllables as it has full vowels, e. g.  $\text{ܐܠܐܐܐ}$  *we-mar*,  $\text{ܐܠܐܐܐ}$  'a-lo-ho,  $\text{ܐܠܐܐܐ}$  *rêki-o*.

37. Pretonic  $\bar{a}$  is not found in Syriac. The original  $\bar{a}$  of the verbal or nominal form, which in Hebrew becomes pretonic Kamets, is volatilized, e. g.  $\text{ܐܠܐܐܐ} = \text{ܐܠܐܐܐ}$ .

38. The feminine in Syriac is everywhere denoted by  $\text{ܐ}$ , except in the absolute state of nouns and participles, e. g.  $\text{ܐܠܐܐܐ}$ ,  $\text{ܐܠܐܐܐ}$ ,  $\text{ܐܠܐܐܐ}$  but  $\text{ܐܠܐܐܐ}$ . Such nouns as  $\text{ܐܠܐܐܐ}$  and  $\text{ܐܠܐܐܐ}$  are, in the singular, masculine in form but feminine in gender. Compare the agreement of the nouns with feminine verbs and see § 86. 10.

39. The name of the simple species or stem is P<sup>e</sup>al. Examples of it are:  $\text{ܐܠܐܐܐ}$ ;  $\text{ܐܠܐܐܐ}$  and  $\text{ܐܠܐܐܐ}$ .

40. The 3rd pers. sing. masc. of the Pe'al is the first as well as simplest form of the verb, from which all other forms of different gender number person tense or stem are made by vowel changes and by significant preformatives and sufformatives; and, in the case of the intensive stems, by the doubling, also, of the second radical.

41. Naturally long vowels are unchangeable e. g. *ô* from original *â* פָּ, *i* in יָ, *ô* in וָ, *ê* in אֵ.

42. Naturally short vowels are changeable, e. g. פָּ, פִּי, פִּי.

### 3. GRAMMAR LESSON.

1. §§ 7. 14—17. 25. 30. 31. 35. 45.

2. Learn the following table which gives the regular inflection of substantives, adjectives and participles.

	Sing.		Plur.	
	masc.	fem.	masc.	fem.
Abs.	<span>פָּ</span>	<span>פִּי</span>	<span>פָּ</span>	<span>פִּי</span>
Cons.	<span>פָּ</span>	<span>פִּי</span>	<span>פָּ</span>	<span>פִּי</span>
Emph.	<span>פָּ</span>	<span>פִּי</span>	<span>פָּ</span>	<span>פִּי</span>

3. Show what the endings for gender and number are.

4. What vowel is unchangeable? What vowel is everywhere dropped before forms with affixes?

5. Pronounce *por-sho* not *por<sup>e</sup>sho*; *por-shîn* not *por<sup>e</sup>shîn*, §§ 30. 1, 31. 3. Rem. 2.

6. Inflect, in like manner, פָּ *brooding*, § 81.

7. Review §§ 5. 6. 16. 24. 33.

### 4. WORD LESSON.

פָּ *evil*. פָּ (inseparable prefix) *which, that*. פָּ *sea*. פָּ *he sent*. פָּ *two*. פָּ *from*. פָּ *it, he*. פָּ *disciple*.

### 5. EXERCISES.

1. Let there be the firmament between the waters and the waters.
2. Between the heavens and the earth which God made.
3. The

waters which are under from the heavens and the earth which is above from the seas. 4. In the morning which is two God sent the light and he called the light day. 5. It (is) good that it was so. 6. The disciples the good [are] separating from the evil. 7. God [is] good and the earth (fem.) which (?) he made [is] good. 8. In the beginning the light (was) separating between the day and the night.

9. Translate literally verses 6 and 7 and, without further aid than your own translation, translate back into Syriac.

10. Do the same for verses 1—5.

### LESSON FIVE. Gen. I. 9—13.

#### 1. NOTES.

55. ܢܬܚܝܬܝܬܐ—*nethkanneshun*, *let them be collected*.

- (1) The preformative ܐ is the sign of the 3rd person of the Impf.
- (2) The ܬ is the sign of the masculin plural.
- (3) The ܬ prefixed after a preformative is the sign of the reflexive or passive stem.
- (4) The root is ܬܠܬ *to collect*.
- (5) This form would be written the same in the Ethp<sup>e</sup>el and in the Ethp<sup>a</sup>al. It is better here to put it in the latter, or the intensive passive; and to read *neth-kan-neshun*, not *neth-ka-neshun*.

56. ܠܬܠܐ—*lath-ro*, *to a place*.

- (1) The vowel of the Olaph is thrown back to the inseparable preposition, § 34. 2.
- (2) Though emphatic in state, the noun is indefinite in meaning, § 93. 2.

57. ܬܬܐܪܐ—*teth-hêzê*, *let appear*.

- (1) The preformative ܬ shows that the form is in either the 3rd fem. sg. or in the 2nd. masc. The context decides for the former.
- (2) The first form of all the Imperfects of verbs Lomadh Hê ends in ܬ. The 3rd fem. sg. differs from the masc. merely in changing ܐ to ܬ, § 45. 5.
- (3) The first form of the verb is ܬܬܐܪܐ, see 22, and compare ܬܬܐܪܐ, ܬܬܐܪܐ and ܬܬܐܪܐ.

- (4) The second  $\angle$  shows that this is a passive stem, § 41. 4. Since the Ethpa'al and Ettaphal have everywhere three syllables, this must be the passive of the simple stem, i. e. the Ethp<sup>e</sup>el.

58.  $\text{יָבִישׁ־לָדָּבָר}$ —*yab-bish-to, the dry land.*

- (1) The  $\triangle$  being preceded by a vowel the dot above it, called Kushoy, shows that it is to be doubled, § 10. 2. (2).  
 (2)  $\angle$  not having a vowel before it, the dot shows merely that there is no half-vowel after the  $\triangle$  and that  $\angle$  is unasperated.  
 (3)  $\Delta$  is the sign of the fem.;  $\text{פ}^\circ$  of the emphatic state, § 76.

59.  $\text{וָלְכֶנְשׁוֹ וְלִדְבָר}$ —*wal<sup>e</sup>khensho, and to the gathering.*

- (1)  $\text{חַלְבָּ}$  is a segholate noun masc. sing. emphat. § 67.  
 (2)  $\text{ל}$  is the inseparable preposition regularly prefixed, § 34.  
 (3)  $\text{ו}$  is the conjunction. It has a helping vowel because occurring before an unvowelled consonant. It forms with this vowel a half-open syllable and the  $\text{ל}$  takes a half-vowel., §§ 17. 4, 31. 3, 33. 2.

60.  $\text{מֵי־מַיִם}$ —*d<sup>e</sup>mayo, of the waters, lit. that of the waters.*

- (1)  $\text{מֵי}$  is really a demonstrative pronoun corresponding to Hebrew  $\text{הַמֵּי}$ . It has come to denote the genitive relation, § 98. A.

- (2) For  $\text{מֵי}$ , see 17.

61.  $\text{יָמַיִם}$ —*ya-mê, seas.*

- (1) The two dots are the sign of the plural *Rebbuy*, § 13.  
 (2) The line under the first  $\text{י}$  is linea occultans and shows that, although written the  $\text{י}$  is not to be pronounced, § 19. 3.  
 (3)  $\text{י}^\wedge$  is the sign of the emphat. masc. plural., § 76. 3.  
 (4) The singular is  $\text{יָמַי}$ , § 67. 2. (7).

62.  $\text{תָּפַקְתָּ}$ —*thap-pek, let cause to go out.*

- (1)  $\text{ת}$  with Rukhokh because the word preceding ends in a vowel, § 10. 1. (3);  $\text{פ}$  with Kushoy, because doubled to compensate for an assimilated Nun, § 10. 2. (2).  
 (2) The  $\angle$  shows the 3rd fem. Impf.; the  $\text{פ}^\circ$  above it is the sign of the causative or Aph<sup>e</sup>el stem, §§ 45. 2, 47. *Rem.* 4.  
 (3) The Yudh at the end is sometimes, though less seldom than not, found with the 3rd fem. Impf. § 47. *Rem.* 5, § 45. 5.

- (4) The root is **نصب**, the Nun being assimilated always at the end of a syllable when not accompanied by a vowel, §§ 18, 53.

63. **ثادھو**—*tha-dho*, *grass*.

- (1) The last Olaph is otiant, § 24. 1; the other is quiescent, its vowel having been thrown back on the **ث**, so that we have *tha-dho* instead of *thadh-o*, § 25. 1. (2).  
 (2) **ث** has Rukhokh because the preceding word ends in a vowel, § 10. 1. (3).  
 (3) **ث** stands for Hebrew **ש**. It has been transposed with **ث**, the vowel being equivalent to **שׁוּ**.

64. **עסבו**—*es-bo*, *herb*.

- (1) This is a segholate of the **י** class, § 67. 1.  
 (2) It is in the emphatic state of the masc. although indefinite § 93. 2.

65. **דקמזדרע**—*dk<sup>e</sup>mez-d<sup>e</sup>ra<sup>c</sup>*, *which was seeding for itself*.

- (1) **ד** is the relative pronoun and introduces the adjective clause, §§ 38. 136. It has Rukhokh after a preceding vowel, § 10. 1. (3).  
 (2) **קמז** is the Ethp<sup>e</sup>el or reflexive of the simple stem. **ע** is the sign of the participle, § 50. 2. **ד** and **ק** have been transposed, according to § 21. 1. **ד** is metathesis from **ק** the sign of the reflexive, § 22. 4. In the last syllable the vowel is **י** instead of **י** because of the guttural, §§ 26. 1. (1), 52. 3.

66. **לעגנשע**—*l<sup>e</sup>gen-sch*, *according to its kind*.

- (1) **ל** is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1.  
 (2) **נ** is the pronominal suffix 3rd masc. sing. (= **וה**), § 36.  
 (3) **עג** is treated as an *ā* class segholate. It comes from the Greek γένος.

67. **וילונו**—*wî-lo-no*, *and the tree*.

- (1) Waw draws back the vowel of the **ו** and the Olaph quiesces, § 25. Rem. 1.  
 (2) **ו** is the sign of the emphatic state, § 76. Rem. 1.

68. **דקפחירע**—*dk<sup>e</sup>phî-rê*, *of the fruit*, lit. *that of the fruits*.

- (1) **ד** is aspirated after the preceding vowel. It introduces an

appositional relative clause which has become equivalent to our genitive, § 97. A. 2.

- (2) **פִּי**. The two dots are Rebbuy, one of them standing also for the diacritical point of the Rish, § 13. 2. **י** is the sign of the masc. plur. emph., § 76. 3.

69. **וְהָיָה**—*dh<sup>e</sup>o-bhedh, which was yielding, lit. was making.*

- (1) For **ו** see 65. 1.

- (2) **הָיָה** is the active part. of *Pe<sup>e</sup> al.* Masc. sing., see 44.

70. **וְהָיָה**—*d<sup>e</sup>nes-b<sup>e</sup>theh, whose stock.*

- (1) **ו** introduces the relative or adjective clause. It has *Kushoy* because preceded by a consonant. Along with **הָיָה** it forms the genitive of *which* or *whose*, §§ 36, 38, 104. 2.

- (2) **הָיָה** is in the fem. as shown by **הָיָה** § 76. 2. The emphatic is **הָיָה** (cf. Heb. **וְהָיָה** Is. 6:13).

71. **וְהָיָה** in it.

This is the inseparable preposition **ו** and the masc. sing. 3rd pers. pron. suffix. §§ 34, 36. 3.

72. **וְהָיָה**—*wap-pe<sup>e</sup>kath, and (she) caused to go forth.*

- (1) *Wau*, as usual, draws back the vowel of the *Olaph* the latter quiescing, §§ 25. *Rem.* 1, 34. 2.

- (2) In **וְהָיָה**, **הָיָה** is the sign of the 3rd fem. sing. of the perfect; **י** is the sign of the *Aph<sup>e</sup>l* or causative stem; the *Kushoy* over the **ו**, since it is preceded by a vowel, shows that the **ו** is doubled; the doubling is occasioned by a preceding *Nun*, which has been assimilated regularly at the end of a syllable when preceded by a vowel and followed by none, §§ 43. *Rem.* 1, 41. 3, 53. 2.

73. **וְהָיָה**—*dhath<sup>e</sup>lo-tho, which is three i. e. the third.*

- (1) This is an adjective clause limiting **וְהָיָה** day.

- (2) In *dha*, *dh* is aspirated after the preceding vowel; *a* is a helping vowel; the syllable is half-open, §§ 33. 2, 17, 4.

- (3) **וְהָיָה** is equivalent to the Hebrew **וְהָיָה**, **ו** being regularly equivalent to **ו** where they both correspond to **و** in Arabic. The pretonic *Kamets* of the Hebrew is always volatilized in Syriac.

## 2. OBSERVATIONS.

43. There are in Syriac:

- (1) A simple verb stem, *e. g.* ܐܡܝܢ, ܥܡܝܢ.
- (2) An intensive verb stem, *e. g.* ܥܡܝܢܐ.
- (3) A causative verb stem, *e. g.* ܥܡܝܢܐ.
- (4) A simple passive stem, *e. g.* ܐܡܝܢܐ, ܥܡܝܢܐ.
- (5) An intensive passive stem, *e. g.* ܥܡܝܢܐ.
- (6) And a causative passive stem, (not yet occurring).

44. The characteristic of the intensive stems is the doubling of the second radical.

45. The causative stem is characterized by ܥ before its first radical.

46. All passives have as their sign a ܠ occurring before the first radical. In all Perfects and Imperatives this ܠ is preceded by Olaph; in all Participles and Infinitives by Mim; in the Imperfect by the appropriate personal preformative.

47. The names of the stems are P<sup>e</sup>al, Pa<sup>e</sup>l, Aph<sup>e</sup>l, Ethp<sup>e</sup>el, Ethpa<sup>e</sup>l, Ettaph<sup>e</sup>l.

48. ܥ when naturally long corresponds to the Hebrew naturally long ô.

49. The name of ܥ is Z<sup>e</sup>kopho; of ܥ, P<sup>e</sup>thohô; of ܥ R<sup>e</sup>bhošo; of ܥ H<sup>e</sup>bhošo; of ܥ ܥ<sup>e</sup>šošo.

50. The preformatives of the Imperfect are the same as in Hebrew, except that in the 3rd person masculine there is Nun instead of Yudh and that in the 3rd fem. plur. there is Nun instead of Tau.

## 3. GRAMMAR LESSON.

- (1) Review the sufformatives of the P<sup>e</sup>al Perfect, § 43.
- (2) Form with the aid of these the Perfects of all the other stems, § 44.
- (3) §§ 8, 13, 18, 19, 21, 22, 36, 44.
- (4) Review §§ 9—11, 20, 23, 34, 35, 37—43.

## 4. WORD LESSON.

ܐܡܝܢ to take.

ܥܡܝܢ to heal.

ܥܡܝܢ to hear.

ܥܡܝܢ to crucify.



لَبَّسَ to clothe.

فَتَنَ to tempt.

أَمَرَ to command.

قَرَّبَ to be near.

بَعَدَ to be far.

فَتَحَ to open.

؟ according as.

؟ what, that.

قَالَ to say.

؟ فَكَرِهَ because.

قَالُوا truth.

أَتَى them.

## 5. EXERCISES.

1. God said: Let the heavens be opened and let the herb appear on the earth. 2. The earth brought forth grass according as God commanded. 3. Let the earth bring forth the tree of fruits which is making fruits whose sprout is in itself. 4. He clothed the earth (with) herbs. 5. Hear ye what I have been commanded to say. 6. Ye have been healed because ye have heard what I said. 7. He was taken and tempted and crucified. 8. Ye have been commanded to say the truth. 9. God clothed them and commanded them to hear the truth. 10. Draw nigh to God and He will draw near to you, remain far from Him and He will be far from you.

## LESSON SIX. Gen. I. 14—16.

### 1. NOTES.

74. نَهَضُوا—*neh-wun*, let them be.

- (1) The first Nun indicates the Imperfect 3rd person, § 45.
- (2) The ending هُ denotes the masculine plural, § 45. 6.
- (3) The root is نَهَضَ he was, cf. نَهَضَتْ she was. See 9.

75. نَاصِرَاتٌ—*nah-hîrê*, lights.

- (1) The two dots over the Rish are Rebbuy, the sign of the plural; one dot coincides with the diacritical point of the Rish, § 13. 2.
- (2) ٱ is the sign of the masc. plur. emphatic, § 76. 3.
- (3) The root is the same as that of نَصَرْتُ light, see 20.

76. دُخَانُ السَّمَاءِ—*dha-sh'e-ma-yo*, of the heavens, lit. that of the heavens.

- (1) ؟ is in apposition with دُخَانُ السَّمَاءِ ; دُخَانُ is in the genitive relation to the pronoun. See § 97. A.

- (2) The first syllable is half open and its vowel a helping vowel, §§ 17. 4, 33. 2.

77. **لَمَفْ رَشْ**—*lemeph-rash, to separate.*

- (1) **ل** is the inseparable preposition regularly prefixed with a half-vowel, § 34. 1. It is always used before the Infinitive construct § 120. 1. (3).

- (2) **لَمَفْ** is the Infinitive of the Pe'al, § 49. 1. The root is **لَمَفْ**.

78. **لَمَفْ**, cf. **لَمَفْ** see 31. In one case there is Olaph prosthetic; in the other not. Cf. **لَمَفْ** 41 and **لَمَفْ** 47.

79. **لَيْلَا**—*li-l'yo, night.*

- (1) **ي** comes by contraction from *ay*, § 29. 4. (4).

- (2) This noun is generally written **لَيْلَا**. See 41.

80. **لَوْ لَوْ**—*loth'ewotho, for signs.*

- (1) **ل** is the preposition, which draws back the vowel of the Olaph, the latter quiescing, § 25. 1. (2) and *Rem.* 1.

- (2) **لَوْ** is the sign of the fem. plur. emphatic. The Wau is sometimes inserted in nouns between the root and the ending, § 86. 3.

- (3) The singular is **لَوْ**.

81. **لَوْ زَابْ نَهْ**—*wa-l'ezabh-nê, and for times.*

- (1) When more than one of the inseparable particles occur together every second one takes a helping vowel, § 34. 4.

- (2) The noun is masc. plur. emph.; see 75. 2.

82. **لَوْ يَوْ مَوْ ثَوْ**—*wa-l'eyau-mo-tho, and for days.*

- (1) **لَوْ** as in 81. 1.

- (2) **لَوْ** fem. plur. emphatic see 80. 2. The two dots are Rebbuy. The singular is **لَوْ**.

83. **لَوْ شَنْ نَا يَوْ**—*w'la-sh'ena-yo, and for years.*

- (1) Since Shin is without a vowel Lomadh takes a helping vowel and Wau does not. Cf. 81 and 82.

- (2) **لَوْ** is a plur. emphatic. See § 86. 16. The singular is **لَوْ**, § 87. 30.

84. **مَنْ هَرْ إِنْ**—*man-h'erîn, giving light.*

- (1) **م** prefixed is a sign of participle except in Pe'al. Cf. **مَنْ** (16) and **مَنْ** (65), but **مَنْ** (44. 2.) and **مَنْ** (69).

(2) P<sup>e</sup>thoḥo with the preformative of the Participle denotes the causative or Aph<sup>i</sup>el stem, § 41. 3.

(3) 𐤀 is the sign of the masc. plur. absolute, § 76. 3.

85. 𐤏𐤍𐤔𐤏𐤕 *l<sup>e</sup>man-ho-ru, to give light.*

(1) 𐤎 is prefixed to all Infinitives. The Infinitive construct is always preceded by 𐤎, §§ 49, 120.

(2) All Infinitives, except the P<sup>e</sup>al end in 𐤌 with 𐤐 before the last radical, § 49. 2.

(3) P<sup>e</sup>thoḥo with the preformative denotes the causative stem. Cf. 84. 2 and see § 41. 3.

86. 𐤕𐤒𐤍 *th<sup>e</sup>rên, two.*

(1) For the etymology, see § 76. 5.

(2) For the syntax, see § 110. A.

87. 𐤕𐤒𐤍𐤔𐤏𐤕—*rau-r<sup>e</sup>bhê, great.*

(1) This is an irregular plural from 𐤕𐤒𐤍, in the emph. state, § 87. 27.

(2) Note the position of the adjective after its noun and its agreement in gender, number and state. The same is true of 𐤕𐤒𐤍𐤔𐤏𐤕 *great* and 𐤕𐤒𐤍𐤔𐤏𐤕 *small*, §§ 93. 3. (1), 99. 1.

88. 𐤕𐤒𐤍𐤔𐤏𐤕—*dhîmomo, of the day.*

(1) This is the second kind of the genitive constructions, § 97. A.

(2) 𐤕 is aspirated according to, § 10. 1. (3).

(3) Olaph prosthetic quiesces in the 𐤕 which has been thrown back on the preceding 𐤕, § 34. 2, § 20, *Rem.* 2.

89. 𐤕𐤒𐤍𐤔𐤏𐤕—*w<sup>e</sup>khau-k<sup>e</sup>bhê, and the stars.*

(1) The first Kaph has Rukhokh after a half-vowel; the second has Kushoy after a diphthong, § 10.

(2) 𐤕 is the sign of the masc. plur. emph.; the two dots are Rebbuy, §§ 13, 76. 3.

## 2. OBSERVATIONS.

51. All Infinitives have the preformative 𐤎.

52. We have had, so far, three ways of denoting the genitive relationship.

- (1)  $\text{قَتَلَ} \text{قَتْلًا}$  vs. 6.  
 $\text{أَقْتَلَ} \text{أَقْتَالًا}$  vs. 2.  
 (2)  $\text{أَكَلًا} \text{أَكَلًا}$  vs. 11.  
 $\text{أَصْبَحًا} \text{أَصْبَحًا}$  vs. 14.  
 (3)  $\text{قَامَسَ} \text{قَامَسًا}$  vs. 2.

53. The Preformative of all Participles except the P<sup>e</sup>al, is  $\text{م}$ . The only mark to distinguish the Infinitive from the first form of the Participle is the ending  $\text{ة}$  and the vowel  $\text{و}$  before the last radical.

54. Participles have the inflection of nouns.

55. The preformatives of Infinitives and Participles have the same vowels as the Imperfect of their respective stems.

56. The preformative of the P<sup>e</sup>al stem is  $\text{أ}$ , e. g.  $\text{قَتَلَ} \text{قَتْلًا}$  77,  $\text{قَتَلَ} \text{قَتْلًا}$  74; the Pa<sup>e</sup>l stem has a half-vowel with the preformative, e. g.  $\text{قَتَلَ} \text{قَتْلًا}$  16; the Aph<sup>e</sup>l has  $\text{أ}$  e. g.  $\text{قَتَلَ} \text{قَتْلًا}$  72,  $\text{قَتَلَ} \text{قَتْلًا}$  84. The preformatives of all the reflexive or passive stems are all followed by  $\text{ل}$  e. g.  $\text{قَتَلَ} \text{قَتْلًا}$  57,  $\text{قَتَلَ} \text{قَتْلًا}$  55,  $\text{قَتَلَ} \text{قَتْلًا}$  65.

57. Attributive adjectives follow their nouns and agree with them in gender, number and definiteness.

### 3. GRAMMAR.

1. Review the sufformatives and preformatives of the P<sup>e</sup>al Imperfect; and form with the aid of these the Imperfects of all the derived stems, §§ 45, 47.

2. §§ 12, 77.

3. Review §§ 76. 1—8. 13—18. 45.

### 4. WORD LIST.

$\text{أَقْرَبَ}$  to crucify.

$\text{أَتَكَرَّ}$  to go.

$\text{أَتَلَّ}$  to assemble.

$\text{أَتَقَرَّ}$  to draw near.

$\text{أَتَسَّ}$  to swarm.

$\text{أَتَزَّ}$  to add.

$\text{أَتَكُنَّ}$  those which.

$\text{أَتَلَّ}$  to write.

$\text{أَتَلَّ}$  a book.

$\text{أَتَلَّ}$  sun.

$\text{أَتَلَّ}$  because.

$\text{أَتَلَّ}$  from.

$\text{أَتَلَّ}$  to command.


$\text{أَتَلَّ}$  when.



## 5. EXERCISES.


1. The sun will be seen for the rule (that) of the day. 2. God made great stars for signs and for times. 3. The sun and the stars shall be shining in the expanse of heaven to give light upon the earth and they shall be the signs of the seasons of the days and of the years. 4. To divide; he shall divide; they shall divide; dividing; they divided; divided. 5. Crucify them; let them be crucified; thou shalt be crucified. 6. Thou shalt go in darkness because thou hast drawn near and hast taken from the fruits of (?) the tree. 7. The waters (*pl*) were assembled into one place and swarmed because God had so commanded. 8. Two books (two the books) shall be added to those which have been written and thou shalt write them when they shall be written.


## LESSON SEVEN. Gen. 1. 17—23.



## 1. NOTES.

90. —*w<sup>e</sup>yabh*, and (he) gave.

- (1) The line under  is *linea occultans*, § 11.  
 (2)  is the *Pe'al* Perfect first form, see § 64. 7.

The usual first form for a *Pê Yudh* verb would be  § 58.


91. —*'ennun*, *them*. There is no pronominal suffix for the 3rd plural with verbs. In its stead, the personal independent pronoun is used, § 36. 2.

92. —*l<sup>e</sup>mesh-lat*, *to rule over*. This is the *Pe'al* Infin. from  Cf. 77.

93. —*dharb<sup>e</sup>'o*, *which is four*.

- (1) This is a relative clause § 136.  
 (2) The cardinal after the relative may take the place of the ordinal § 110 B.

94. —*narh<sup>e</sup>shun*, *let (them) swarm*.

- (1) Nun is the preformative of the 3rd person Imperf. everywhere except in the 3rd fem. sing.  
 (2)  is the ending of the masc. plural Imperf.

- (3) Pethoḥo with the preformative is the sign of the Aph'el stem, § 41. 3.


95. —*rah-sho, a swarm.*


- (1) This is an *a* class segholate in the emphatic singular, § 67.


- (2) Rebbuy shows that the noun is a collective, see § 90. 1.

96. —*hay-yetho, living.*


- (1) The Rukhokh under the Tau shows that the preceding Yūdh is doubled; since if *ay* were a simple diphthong Tau would have Kushoy, § 10. 2. (3) *Rem.*


- (2)  is the sign of the fem. sing. emphatic, § 76. 2.



97. —*po-ra-ketho, bird.*

- (1) The fem. abs. is —*po-r'etho*; in the emphatic the short vowel is retained in order to avoid the coming together of three consonants at the beginning of a syllable, §§ 16. 2, 33. 2.


- (2) The participle is here used as a noun, § 118.

98. —*theph-rach, let (her) fly.*

- (1) The preformative  is the sign of the 3rd fem. sing. Imperf.


- (2) The sufformative  is sometimes found with the 3rd sing. Imperf. Cf.  62.

- (3) Yūdh is otiose, § 24. 3.

- (4) The  shows it is in the simple or Pe'al stem. Obs. 56.

- (5) Pethoḥo is the usual vowel over the 3rd radical in Lomadh Guttural verbs, § 52.


99. —*dhar-hesh, which (they) caused to swarm.*


- (1)  has Rukhokh according to § 10. 1. (3). It draws back the vowel of Olaph, § 34. 2. The Olaph quiesces in the preceding vowel, § 25. 1. (2).

- (2) The Olaph designates the Aph'el stem; the Wau shows the 3rd plural, §§ 41. 3, 43. 6.

- (3) The Wau is otiose, § 24. 2.

100. —*gen-s'ehun, their kind.*

- (1) For  see 66. 3.

- (2)  is the pronominal suffix of the 3rd plur. masc. *with nouns*. It is never used with verbs, see 91 and §§ 36, 77.

101.  $\text{קֶפֶז}$ —*dh<sup>e</sup>ghep-po*, of wing.

- (1) The Kushoy in the Pê is by way of compensation for an assimilated Nun, §§ 10. 2. (2), 18. 1, 67. 2. (6).
- (2) The root  $\text{קפז}$  is cognate to  $\text{קפז}$ .
- (3)  $\text{קֶפֶז}$  ( $\text{קֶפֶז}$ ) is in the emph. sing. masc. Cf.  $\text{קֶפֶז}$ ,  $\text{קֶפֶז}$ .

102.  $\text{סֶהֶן}$ —*ghen-soh*, her kind.

- (1)  $\text{ס}^{\circ}$  is equivalent to the Hebrew  $\text{ס}$ , § 36.
- (2) The diacritical point denotes the fem.  $\circ$  as distinguished from the masc.  $\wedge$ , § 6. 6. (2).
- (3) The fem. suffix refers back to  $\text{סֶהֶן}$ . Cf.  $\text{סֶהֶן}$  66,  $\text{סֶהֶן}$  100.

103.  $\text{בָּרֶכְךָ}$ —*bar-rekh*, (he) blessed.

- (1) The  $\text{ב}^{\circ}$  over the first radical designates the intensive or Pa'el stem. Cf.  $\text{בָּרֶכְךָ}$ , § 41. 2.
- (2) This is the Perfect, since it has no preformative and cannot be in the Imv. It is in the first form *i. e.* 3rd masc. sing., since it has no sufformative for gender, number or person, § 43. 4.

104.  $\text{לֵהֶם}$ —*lehun*, to them.

- (1)  $\text{ל}$  is a preposition. Cf. vs. 12.
- (2)  $\text{לֵהֶם}$  is pronominal suffix 3rd plural masc. See 100.

105.  $\text{פֶּרְאֻךְ}$ —*p<sup>e</sup>rau*, be fruitful. This the Imv. 2nd. masc. plur. of the simple stem from a Lomadh Olaph root, § 60. 4.

106.  $\text{וַאֲשֶׁלַּא}$ —*wa-s<sup>e</sup>ghau wa-m<sup>e</sup>lau*, and multiply and fill.




- (1) The vowel with the Wau is a helping vowel, § 33. 2.
- (2) The syllable after Wau is half-open, § 17. 1.
- (3) These are both in the 2nd masc. plur. Imv. P<sup>e</sup>al.


107.  $\text{בַּיָּם}$ —*dha-bh<sup>e</sup>ya-mê*, which are in the seas.

- (1) The line under the first  $\text{ב}$  is linea occultans. See 61.
- (2) The singular is  $\text{בַּיָּם}$ .
- (3) The clause is relative. § 136.

108.  $\text{תִּשְׁבַּח}$ —*thes-gê*, let (it) multiply.


- (1) The preformative  $\text{ת}$  denotes the 3rd sing. fem. Imperfect; the vowel *e* used with the preformative designates the simple stem.
- (2)  $\text{ת}$  shows the root to be Lomadh-Olaph. Cf.  $\text{תִּשְׁבַּח}$  40.  $\text{תִּשְׁבַּח}$  57.

109. ? *the fifth*, see 93;  *let bring forth*, see 98;  *creeping thing*, see 96.


110. —*hay-w'etho', beast*.




- (1) The line above the Wau is called Marhetono, and shows that Wau is to be pronounced without a vowel, § 12. 2.
- (2) The noun is a fem. segholate of the *a* class, § 67. 3.

## 2. OBSERVATIONS.



58. The Infinitive construct is always preceded by .

59. The cardinals preceded by the relative are often used for the ordinals.



60. The inseparable prepositions take pronominal suffixes *e. g.*  104.

61. Nouns take pronominal suffixes *e. g.*  66,  102,  100.

62. The 3rd pers. masc. of the personal pronoun is not suffixed to the verb, see vs. 17, 22.

63. Final Wau and Yudh do not take the linea occultans, when unpronounced *e. g.*  98,  99.


64. Nun is the preformative of the 3rd pers. Imperf. everywhere except in the 3rd fem. sing. where we have Tau.

65.  is the ending of the masc. plur. Imperfect;  of the masc. plur. Perf. and Inv.

66. Collectives sometimes take Rebbuy, see 96 and § 90.

66a. At the end of a syllable, Nun is assimilated to the succeeding consonant, which is then doubled. See 101, 109.

## 3. GRAMMAR LESSON.

- (1) Personal pronouns and pronominal suffixes §§ 35, 36. 2.
- (2) §§ 32, 48, 49, 50.
- (3)  *to give*, § 64. 7.
- (4) Review, §§ 19—25.



## 4. WORD LESSON.

מָלַךְ to rule.

עָזַב to forsake.

עָשָׂה to make.

לָמַד to teach.

כָּתַב to baptize.

נִצָּח to shine.

שָׁמַע to obey.

כִּי when.

טוֹב better than.

## 5. EXERCISES.

1. God gave the smaller light for the ruling of the night and the stars to shine upon the earth and to separate between the light and (to) the darkness. 2. He made the great lights to rule over the day and over the night and when he saw them he said that (it was) good. 3. God taught the birds (sing.) to fly upon the face of the firmament of heaven. 4. Every living soul was taught to obey God who created all and blessed them and said to them: Obey God and ye shall be blessed; forsake God and He will destroy the great seamonsters and every living soul which creepeth (Participle absolute fem. sing.) and every bird of wing which shall multiply in the earth. 5. Ye shall be baptized with water and with the Spirit, which brooded over the face of the waters when God created the heavens and the earth and all which was in them. 6. To obey is better than to rule.

## LESSON EIGHT. Gen. I. 24—31.

## 1. NOTES.

111. כָּל־דָּוָר וְדָוָר and all of it (to wit) the creeping things.

(1) כָּל is a pronominal suffix agreeing in gender and number with the collective דָּוָר.

(2) כָּל is in apposition with כָּל.

(3) For the construction, see § 108. 1. (4) and § 94. 6. (1).

112. כַּדְּבָרִים according to its kinds.

(1) כַּדְּבָרִים is the form of the pronominal suffix 3rd sing. masc. with plural nouns, § 77.

(2) Rebbuy shows the plural noun. The noun singular with the 3rd masc. suffix would be **ܐܢܬܐ**. (See 66).

113. **ܐܢܝܢ** *let us make*.

(1) **ܐ** is the preformative of the 1st pers. plur. Imperf., § 47. Rem. 4.

(2) This Imperf. is of the *i* class **ܐܢܝܢ**, § 46.

114. **ܐܢܬܐ**—*nosho, man*. The Olaph has the linea occultans and is not pronounced. It shows the root, § 19. 1. (1).

115. **ܐܢܝܢ** *in our image*.

(1) **ܐ** is the inseparable preposition, § 34.

(2) **ܐܢܝܢ** is the pron. suffix 1st plural, § 36.

(3) **ܐܢܝܢ** is an *a* class segholate in the sing. masculine, §§ 67 79.

116. **ܐܢܝܢ** *our likeness*.

(1) **ܐ** as in 115. 2.

(2) **ܐܢܝܢ** is a feminine construct from **ܐܢܝܢ** emphatic **ܐܢܝܢ**, § 75. 8.

117. **ܐܢܝܢ** *let them rule*.

(1) **ܐ** is the sign of the 3rd plur. Pe'al, § 45. 2.

(2) **ܐܢܝܢ** designates the masc. plur.

(3) The sign under **ܐ** is Mehagyono, see § 12. 1.

118. **ܐܢܝܢ** *fishes of*.

(1) **ܐ** is the sign of the masc. plur. constr., § 76. 3. Cf. **ܐܢܝܢ** 13.

(2) The two dots are Rebbuy.

119. **ܐܢܝܢ** *which creepeth*. Cf. **ܐܢܝܢ** 44. **ܐܢܝܢ** 69.

120. **ܐܢܝܢ**—*lo-dom, man*.

(1) Olaph throws back its vowel and quiesces, § 25. 1. (2).

(2) Lomadh is used in Syriac before the direct object, § 123.

121. **ܐܢܝܢ** *his image*.

(1) Absolute of noun=**ܐܢܝܢ**; construct, **ܐܢܝܢ** as in the phrase **ܐܢܝܢ** **ܐܢܝܢ** which follows: emphatic **ܐܢܝܢ**.

(2) **ܐ** is the pron. suffix "his" or "of him". Cf. **ܐܢܝܢ** 66.

122. **ܐܢܝܢ**—*beroy, created he him*.

(1) **ܐܢܝܢ**=**ܐܢܝܢ** (see 2), *he created*. This is a Lomadh Olaph verb, the ' having been heightened to ' in the open syllable, § 29. 5. (1).

(2) **ܐܢܝܢ** is the pron. suffix 3rd sing. masc. with Lomadh Olaph verbs § 61.

123.  $\text{٠٠٠٠٠٠}$  and subdue it.

(1)  $\text{٠}$  is the 3rd fem. suffix after a form of the verb ending in a vowel § 51. E. 2.

(2) The Inv. 2nd plur. P<sup>e</sup>al of  $\text{٠٠}$  is  $\text{٠٠٠}$ , which before suffixes throws back the vowel from  $\text{٠}$  to  $\text{٠}$ , while the ending  $\text{٠}$  becomes  $\text{٠}$ .

124.  $\text{٠٠٠}$  rule ye, is an imperative P<sup>e</sup>al of the  $\text{ä}$  class, i. e. whose vowel is  $\text{ä}$  not  $\text{٠}$  as in  $\text{٠٠٠}$ . The  $\text{٠}$  is otiose, §§ 46, 48, 24. 2.

125.  $\text{٠٠٠}$  I have given.

(1)  $\text{٠٠}$  becomes  $\text{٠٠}$  before  $\text{٠}$  and  $\text{٠}$ , § 64. 7.

(2)  $\text{٠}$  is the preformative for the 1st sing. com.,  $\text{٠}$  for the 3rd fem. sg.

126.  $\text{٠}$  is in the absolute state.

127.  $\text{٠}$   $\text{٠}$  in which are.

(1) When the relative would take a preposition it is placed at the beginning of the clause and the preposition follows with the appropriate pronominal suffix, § 136. 6.

(2)  $\text{٠}$  is often indeclinable. Here the subject is  $\text{٠}$  fruits, §§ 65, 128.

128.  $\text{٠}$  food.

(1) Olaph is quiescent in the  $\text{ä}$  as is shown by the Rukhokh under the Kaph, § 10. 1. (1).

(2)  $\text{٠}$  is the fem. emphat. ending, § 76.

(3) The form is makṭul, the  $\text{ä}$  having been obscured to  $\text{e}$ , § 74.

129.  $\text{٠}$ —desh-to, which is six.

(1)  $\text{٠}$  is one of the few words which have Kushoy after an unvowelled consonant in the same syllable, § 31. 1.

(2)  $\text{ä}$  is used as a helping vowel before a sibilant, § 33. 2, and compare § 20. Rem. 1.

## 2. OBSERVATIONS.

67. Most nouns take the same form before the pronominal suffixes as before the emphatic ending  $\text{ä}$ , e. g.  $\text{٠}$ ,  $\text{٠}$ ;  $\text{٠}$ ,  $\text{٠}$ ;  $\text{٠}$ ,  $\text{٠}$ ;  $\text{٠}$ ,  $\text{٠}$ ;  $\text{٠}$ ,  $\text{٠}$ .

68. The Imperf. P<sup>e</sup>al may have as the vowel of its 2nd radical either  $\text{ä}$ ,  $\text{i}$ , (which becomes  $\text{e}$ ) or  $\text{u}$ , e. g.  $\text{٠}$ ,  $\text{٠}$ ,  $\text{٠}$ ,  $\text{٠}$ ,  $\text{٠}$ .

69. The Imperat. first form of the P<sup>e</sup>al is the same as the first form of the Imperf. with the preformative omitted.

70. When new elements are added to a word, shifting of vowels frequently takes place, *e. g.*  $\text{كَلَّمَ}$ , but  $\text{كَلَّمَ}$ ,  $\text{كَلَّمَ}$  but  $\text{كَلَّمَ}$ .

71. Before the sufformatives of the Imperfect which constitute a syllable the full vowel of the 2nd radical becomes a half-vowel, *e. g.*  $\text{كَلِّمُ}$ .

72. Before the sufformatives  $\text{كَلَّمَ}$  and  $\text{كَلَّمَ}$  of the Perfect the vowel of the 2nd radical is dropped and the half-vowel under the first becomes  $\text{كَلَّمَ}$ . *e. g.*  $\text{كَلَّمَ}$ .

73. Olaph may quiesce at the end of a syllable in the middle of a word, *e. g.*  $\text{كَلَّمَ}$ . Cf.  $\text{كَلَّمَ}$ ,  $\text{كَلَّمَ}$ , vs. 26.

74. The original fem ending was  $\text{كَلَّمَ}$ , which is retained in the construct of the noun and in the 3rd fem. sing. of the Perf., but in the fem. absolute sing. the Tau is dropped and *a* becomes *o*, *e. g.*  $\text{كَلَّمَ}$ ,  $\text{كَلَّمَ}$ .

### 3. GRAMMAR.

- (1) Peculiarities of  $\text{كَلَّمَ}$  and  $\text{كَلَّمَ}$ , § 27.
- (2) Pê Yudh and Pê Waw verbs, § 58.
- (3) Review §§ 9—12, 31, 32.

### 4. WORD LESSON.

$\text{كَلَّمَ}$  to be dry.

$\text{كَلَّمَ}$  to bear.

$\text{كَلَّمَ}$  to burn.

$\text{كَلَّمَ}$  to know.

$\text{كَلَّمَ}$  to be heavy.

$\text{كَلَّمَ}$  to give.

$\text{كَلَّمَ}$  to inherit.

$\text{كَلَّمَ}$  king.

$\text{كَلَّمَ}$  to sit.

$\text{كَلَّمَ}$  to suck.

$\text{كَلَّمَ}$  to make, do.

$\text{كَلَّمَ}$  not.

$\text{كَلَّمَ}$  son.

$\text{كَلَّمَ}$  child.

$\text{كَلَّمَ}$  woman.

$\text{كَلَّمَ}$  until.

## 5. EXERCISES.

1. The trees will be burnt when God shall dry the earth with His wind. 2. God said: I will make man in my image according to my likeness and I shall cause them to know what I have done. 3. Let the earth be given to man to inherit. 4. Men were not born, they were made. 5. A child has been born to us, a son has been given to us and the ruling shall be his (to him). 6. The woman sat under the tree and suckled the son whom she had borne and because he howled when he saw the sun she caused the child to sit upon the earth. 7. Thou shalt inherit the earth and thou shalt learn and know that God is very good. 8. The sun is heavier than (heavy from) the earth. 9. God will sit in the heavens and say: Let the earth and the stars be burned, let the sea be dried, and let all the lights of heaven know that I am the king who made them.

## LESSON NINE. Gen. II. 1—8.


## 1. NOTES.


130.  *and were finished.*

- (1) The vowel of the first *o* is a helping vowel. The first syllable is half-open, §§ 33. 1, 17. 4.
- (2) The last *o* is otiose. Final *o* does not take the *linea occultans*, §§ 11. 3, 24. 3.
- (3) The *ˆ* with the 2nd radical shows the verb to be intransitive, § 41. 1.

131.  *and (he) finished.*

- (1) The vowel with the first radical shows that this is the intensive or Pa'el stem, § 41. 2.
- (2) The *ˆ* of the 2nd radical is obscured from *ˆ*, § 29. 2.
- (3) Being without sufformative, this must be the 1st form *i. e.* the 3rd masc. sing., § 43. 4.

132.  *the sixth.*

- (1) This is an ordinal number. Cf.  129. See § 88. II.
- (2) Ordinal numbers, like other adjectives, follow their nouns and agree in gender, number and definiteness, § 110. B.

133. *חַבְּרָתוֹ* *his works.*

(1) Rebbuy show the noun to be plural, § 13.

(2) *חַבְּרָתוֹ* is the 3rd sing. masc. pron. suffix, see 112, § 36.

134. *בְּחַבְּרָתוֹ*—*da-'ebhadh, which he made.*

(1) *בְּ* has Kushoy after the diphthong, § 10. 1. (3).

(2) The fact that *ח* has Rukhokh shows that *ב* has a half-vowel and that the first syllable is half-open, §§ 10. 1. (2), 17. 4.

135. *וַיִּשְׁבּוּ* *and he rested himself.*

(1) This is the reflexive from *שָׁב* to rest, §§ 41. 4, 59. 3.

(2) Since it has no sufformative, it must be the first form, *i. e.* the 3rd sing. masc., § 43. 4.

136. *הַשִּׁבְעִי* *the seventh.* This is the ordinal from *שֶׁבַע* *seven*, § 88. II.

137. *קָדְשָׁהּ*—*kad-d'sheh, sanctified it.*

(1) The dot over the *ק* is Kushoy and shows that the *a* is doubled. The form is intensive, the second radical being doubled, §§ 41. 2, 10. 2. (2).

(2) *קָדְשָׁהּ* is the pron. suffix 3rd sing. masc. Cf. *קָדְשָׁהּ* 66, *קָדְשָׁהּ* 121.

138. *בְּעַלְמָא* *because* and *בְּעַלְמָא* *all* are the only words in which *ב* is written defectively, § 5. 5.

139. *בְּעַלְמָא* *by making.* See § 120. 1. (4) for this use of the Infinitive and compare the Hebrew.

140. *בְּעַלְמָא* *generations.*

(1) Rebbuy and *בְּ* designate the feminine plural emphatic.

(2) The first *ב* is prefixed, the form of the noun being *בְּעַלְמָא*. The root is *בָּרַע* to bear, § 74. 3.

141. *בְּעַלְמָא* *and of the earth.*

(1) The inseparable particles retain their helping vowel, when the succeeding consonant has a vowel thrown back from a following Olaph; so *wa-dhar-o*, not *w'dhar-o*, § 34. 3. *Rem.* 2.

(2) When a noun is in connection with two or more succeeding genitives, each of the latter is preceded by *ב*, § 97. A. *Rem.* 2.

142. *בְּעַלְמָא* *they were created.*

- (1) 𐤀 is the sign of a reflexive or passive stem. The absence of a vowel after 𐤀 or 𐤁 show it to belong to the simple passive or Ethp<sup>e</sup>el, § 41. 4.
- (2) Waw designates the 3rd plural, § 43.
- (3) Yudh shows that the root is Lomadh Yudh (called Lomadh Olaph, see § 60).
- (4) For the diphthong *iu*, see § 8. 1. (3).

143. 𐤁𐤆𐤁 in *which (he) made*. The preposition is often omitted from the relative clause, § 136. 6. *Rem.* 1.

144. 𐤁𐤆𐤁 (they) *had been* is in the 3rd plur. Perfect from 𐤁𐤆𐤁 fem 𐤁𐤆𐤁. The two dots under the word are meant to distinguish the verb as denoting *existence* from the same verb used as an enclitic copula. Compare: 𐤁𐤆𐤁 vs. 6 with 𐤁𐤆𐤁 vs. 7 and 𐤁𐤆𐤁 vs. 25.

145. 𐤁𐤆𐤁 *had gone out*.

- (1) The first Olaḥ is prosthetic, § 20. 1.
- (2) Yudh quiesces in <sup>̣</sup> according to §§ 25, 3, 58. 1. *Rem.* 2.
- (3) The form is the 3rd masc. sing. Pe<sup>e</sup>al, the verb being both Pê Yudh and Lomadh Olaph, §§ 58, 60.

146. 𐤁𐤆𐤁 (he) *caused to come down*.

- (1) The form is Aph<sup>e</sup>el from 𐤁𐤆𐤁, the Nun being assimilated. Cf. 𐤁𐤆𐤁 69. It is the first form of the Aph<sup>e</sup>el i. e. 3rd masc. sing. Perfect, § 53. 2.
- (2) ̣ is derived from an original <sup>̣</sup>, § 29. 2.

147. 𐤁𐤆𐤁 *was not*, is contracted from 𐤁𐤆𐤁 & 𐤁𐤆𐤁, § 65. Tau has Kushoy after the diphthong, § 10. 2. (3).

148. 𐤁𐤆𐤁 *mist*. The root is 𐤁𐤆𐤁 *to well*. The form is 𐤁𐤆𐤁, the Nun being assimilated and the 𐤁 doubled. Cf. 𐤁𐤆𐤁 128 and see §§ 18. 1, 74. 2. (5).

149. 𐤁𐤆𐤁 *used to go up*.

- (1) 𐤁𐤆𐤁 is the active part. Pe<sup>e</sup>al first form; see 46. It is in the absolute state because a predicate, § 93. 3. (2) *a*.
- (2) 𐤁𐤆𐤁 is enclitic and hence the 𐤁 has the linea occultans and is unpronounced §§ 64. 5, 127. 1. Cf. 𐤁𐤆𐤁 144, 𐤁𐤆𐤁, 𐤁𐤆𐤁 vs. 19.

- (3) The Perf. of  $\text{١٥٣}$  after the part. denotes continuous or repeated action or state, § 127. 3. (3).

150.  $\text{١٥٣} \text{ مَحْمَدًا}$  *was watering.*

- (1) The construction is the same as that in 149. 2, 3.  
 (2) The Part. is the first form of the Aph'el, as is shown by  $\text{١٥٣}$  prefixed with  $\text{١٥٣}$ , §§ 41. 3, 50. 2.  
 (3) The first form is  $\text{١٥٣}$ . Cf.  $\text{١٥٣}$ ,  $\text{١٥٣}$ .

151.  $\text{١٥٣} \text{ فِي أَنْفِهِ}$  *in his nostrils.*

- (1)  $\text{١٥٣}$  is the preposition with the vowel of Olaph drawn back.  
 (2) Olaph quiesces according to § 25. 1. (2).  
 (3)  $\text{١٥٣}$  is the ending of the 3rd masc. sing. suffix with plural nouns. § 77.  
 (4) The two dots over  $\text{١٥٣}$  are Rebbuy; the one over  $\text{١٥٣}$  is Kushoy after a consonant; the one over  $\text{١٥٣}$  is Kushoy denoting the doubling to compensate for the assimilated Nun, §§ 10, 12.

152.  $\text{١٥٣} \text{ مَحْمَدًا}$  *life, lit. lives.*

153.  $\text{١٥٣} \text{ مِنْ مَقَامٍ}$  *from (the) front, i. e. from the east.*

154.  $\text{١٥٣} \text{ مَحْمَدًا}$  *(he) put.* This is the first form of a verb Ê Wau contracted from  $\text{١٥٣}$ , § 59.

## 2. OBSERVATIONS.

75. Most verbs have  $\text{١٥٣}$  in the first form; some intransitive verbs have  $\text{١٥٣}$ ; two verbs have  $\text{١٥٣}$ , § 41. 1.

76. The vowel occurs everywhere in the Pa'el stem after the first radical.

77. Ordinal numbers are formed from the radicals of the cardinals by putting a half-vowel after the first radical,  $\text{١٥٣}$  after the second, and  $\text{١٥٣}$  after the third, § 88.

78. The inseparable particles take a helping vowel before an unvowelled consonant and form with it a half-open syllable.

79. Whether a form is Pe'al or Pa'el depends often upon the *usus loquendi*, e.g.  $\text{١٥٣}$  may be either *kātleh*, or *katt'leh*, i. e. simple or intensive. The sense and not the writing (which is the same in both) determines the stem.

80. Nouns may be formed by prefixing  $\text{١٥٣}$  or  $\text{١٥٣}$  to the root, e. g.  $\text{١٥٣} \text{ مَحْمَدًا}$ ,  $\text{١٥٣} \text{ مَحْمَدًا}$ .

81. The Imperative has only a 2nd person.



## 3. GRAMMAR.

- (1) The Perfect of the verb with suffixes, § 51. A. B.
- (2) Quantity of vowels, § 28.
- (3) Review, §§ 43, 44.

## 4. WORD LISTS.

فَرَسَ to forsake.

قَتَلَ to kill.

وَزَنَ to weigh.

نَصَحَ to counsel.

اِسْبَرَ to seize.

تَبِعَ to follow.

عَجَبَ to wonder.

حَمَلَ to conceive.

مَجَّدَ to glorify.

أَمَرَ to command.

## 5. EXERCISES.

1. God has forsaken you because you forsook him. 2. God weighed his works which he had done and when He saw that he had not followed Him He killed him. 3. I counsel thee to seize them (? with the Imperfect), because they have not glorified thee. 4. He made me to wonder (Aphel) when he commanded us to kill them because they had followed thee. 5. She conceived me and bare me. 6. I followed him and seized him and killed him because thou didst command me. 7. God rested from all his works when He had completed them and He blessed them and sanctified them. 8. When the heavens and the earth were created, a tree did not exist in the earth. 9. The Lord caused rain to come down and the herb of the field sprang up, and a mist was going up to water all the trees of the field and every green herb (greenness of herb) which Adam had for food, (which to Adam were).

## LESSON TEN. Gen. II. 9—15.

## 1. NOTES.

155. **וַיֵּצֵא** and he caused to go out.

- (1) The Olaph designates the Aph'el stem, § 41. 3.
- (2) The first radical is **ע**. This becomes Yudh in the simple and intensive stems, § 58. The **א** comes from *iy*.

- (3) The third radical was originally Olaph; but most verbs of this kind have gone over into regular Lomadh Olaph verbs, § 60.

156. *אֲנִי־נָחֵם* which was pleasant.

- (1) This is a relative clause, § 136.  
 (2) The Olaph is prosthetic, § 20. 1.  
 (3) The noun is of the passive participial form *נִחְמָה*. Being a predicate it is in the absolute state, § 93. 3. (2).

157. *לִרְאוֹתָ* to see. This is the Infin. const. Pe'al of *רָאָה*; the *ו* of *רְאוֹתָ* becoming heightened in the opened syllable.

158. *לִאֲכַלְתָּ* to eat. Pê Olaph verbs form their Infinitives regularly except that the Olaph quiesces and the following consonant is consequently aspirated. Cf. 128.

159. *בְּתוֹכֵהָרָה* in the midst of the garden.

- (1) For the genitive construction compare *בְּתוֹכֵהָרָה* 15. See § 97 B.  
 (2) For *בְּתוֹכֵהָרָה* and *בְּתוֹכֵהָרָה*, see 42 and 15.

160. *לְשַׁקֵּץ* to water it.

- (1) *לְ* is the preposition; *שָׁקַץ* the pron. suffix 3rd sing. masc.  
 (2) *שָׁקַץ* is the sign of the Part. and Infin. of the Aph'el, §§ 49, 50.  
 (3) *שָׁקַץ* designates the Infin. construct; the absolute would end in *שָׁקַץ*. Cf. *שָׁקַץ* 85.

- (4) Yudh belongs to the root, which is Lomadh Yudh (Olaph), § 60.

161. *לְדַעַת* to wit, the park. This is in apposition with *לְ*; the *לְ* may in such cases be rendered by "to wit", see § 123. 2. (7).

162. *לְהִתְהַלֵּךְ* becometh. The verb *לְהִתְהַלֵּךְ* followed by *לְ* may be translated by *become*. This is the Pe'al Part. See § 60. 5.

163. *אַרְבָּעָה רִאשִׁים* four heads.

- (1) The cardinal generally precedes.  
 (2) The noun following may be in either the emphatic or absolute state, § 110, A. 1.

164. *שֵׁם הַחַיִּים* the name of it which is one.

- (1) On *שֵׁם*, see § 87. 29.  
 (2) *שֵׁם הַחַיִּים* is a relative phrase limiting the pronominal suffix and not the noun, see § 136. 4.

(3) This clause takes the place of the ordinal, § 110. B.

165.  $\text{סָבִיבָהּ} \text{כִּי} \text{זֶה} \text{הוּא}$  *It is that, which is surrounding.*

(1)  $\text{כִּי}$  = that which, see § 104. 2. (2) *Rem.*

(2) The phrase is a predicative substantive clause, § 135. 2.

(3) The Participle has  $\text{בִּי}$  instead of  $\text{בִּי}$  because of the  $\text{כִּי}$ , see § 52. 3.

(4)  $\text{זֶה}$  is the demonstrative pronoun 3rd masc. sing. § 35. It has the point over to distinguish it from  $\text{זֶה}$ , § 6. 6. (1).

166.  $\text{כִּי} \text{זֶה} \text{הוּא}$  *all.*

(1)  $\text{כִּי}$  is the sign of the direct object, § 123.

(2) The participle governs a noun.

167.  $\text{כִּי} \text{זֶה} \text{הוּא}$  *where*, introduces a relative clause, §§ 104. 4, 136.

168.  $\text{כִּי} \text{זֶה} \text{הוּא}$ —*wēdha-hēbhoh, and the gold of it.* The Rukkokh under the  $\text{כִּי}$  shows that the noun is not a segholate, but one which had originally two short vowels, i. e. *dahabh*, § 68. The segholate would be  $\text{כִּי} \text{זֶה} \text{הוּא}$  *dah-boh*, like  $\text{כִּי} \text{זֶה} \text{הוּא}$  *gen-so*.

169. (1)  $\text{כִּי} \text{זֶה} \text{הוּא}$  *that*, is a demonstrative pronoun limiting land. It follows its noun when attributive and agrees with it in gender and number.

(2) The point above the Hê stands for *o* and shows that *hoy* not *hî* is to be read, § 6. 6. (2) *b.* Compare Gen. III. 12 for  $\text{כִּי} \text{זֶה} \text{הוּא}$ .

170.  $\text{כִּי} \text{זֶה} \text{הוּא}$  *good*, is the predicative adjective. It agrees with its subject in gender and number, but not in definiteness, § 93. 3. (2).

171.  $\text{כִּי} \text{זֶה} \text{הוּא}$  *the second*, is an ordinal form for  $\text{כִּי} \text{זֶה} \text{הוּא}$ . Above in vs. 11 and below in vs. 14, the cardinal preceded by  $\text{כִּי}$  is used in its stead, § 110. B.

172.  $\text{כִּי} \text{זֶה} \text{הוּא}$  *the man*,  $\text{כִּי}$  with the direct object, § 123.

173.  $\text{כִּי} \text{זֶה} \text{הוּא}$ —*shabh-keh, left him.*

(1) The Rukkokh under the  $\text{כִּי}$  shows that it is not doubled. The form is, therefore, not Pa'el, but Pe'al. Cf. 137 and see, § 41. 2.

(2)  $\text{כִּי}$  is the pron. suffix. 3rd sing. masc.

174.  $\text{כִּי} \text{זֶה} \text{הוּא}$  *that he might till it.*

(1)  $\text{כִּי}$  introduces the clause of purpose, § 137. 4.

(2)  $\text{כִּי}$  is the form of the 3rd sing. pron. suffix with the Imperf., § 51. D. 2.

- (3) In **تَعْلَب** (from **تَعْلَب** § 46) Nun is the sign of the 3rd pers.; the absence of sufformatives shows it to be masc. sing.; the <sup>^</sup> with the preformative shows the simple stem, §§ 45. *Rem.* 2, 47. *Rem.* 4.
- (4) The 1st plur. Imperfect would also be **تَعْلَب**. The context alone can determine whether the 1st or 3rd person is meant, § 37. *Rem.* 5.
175. **وَنَبِيٍّ** *and keep it*. This is the same in every respect as the preceding, except that we have **نَبِيٍّ** for **نَبِيٍّ** the radical Nun being assimilated. Cf. **أَفْعَلْ** 72, and see § 53. 2.

## 2. OBSERVATIONS.

82. Lomadh Olaph verbs are mostly those which were originally Lomadh Wau or Yudh.

83. The conjunction Wau, the inseparable prepositions **ع** and **ل** and the relative **ي**, take <sup>^</sup> before a consonant with a half-vowel.

84. The vowel under the 2nd radical of the P<sup>e</sup>al Imperfect is dropped before suffixes and before sufformatives forming a new syllable.

85. A short vowel may be dropped, volatilized or shifted.

86. A naturally long vowel is unchangeable, § 73.

## 3. GRAMMAR.

- (1) Euphony of vowels, § 29.
- (2) The Imperfect &c. of the regular verb with suffixes, § 51. C. D. E. F.
- (3) Review §§ 36 and 45—47.

## 4. WORD LESSON.

<b>أَيَّ</b> <i>if.</i>	<b>فَلَب</b> <i>to till.</i>
<b>مَعَا</b> <i>to hear.</i>	<b>حَضَّرَ</b> <i>to serve.</i>
<b>أَمَدَّ</b> <i>to obey.</i>	<b>سَلَبَ</b> <i>to steal.</i>
<b>بَارَكْ</b> <i>to bless.</i>	<b>مَدَرَ</b> <i>to deliver.</i>
<b>تَبَعَ</b> <i>to follow.</i>	<b>كَتَبَ عَدُوًّا</b> <i>enemy.</i>
<b>طَهَّرَ</b> <i>to sanctify.</i>	

## 5. EXERCISES.

1. God will bless you if ye will follow him and serve him. 2. I will cause it (fem.) to bring forth herbs and trees which are pleasant (pl.) to see and whose fruits (which their fruits) are good for eating. 3. The river shall water it (masc.). 4. Let him bring and leave him in Eden that he may till it and keep it. 5. I shall cause it to surround all the land of Cush. 6. Thou wilt bless us and wilt cause us to see God. 7. I shall kill you; thou wilt bless him; she will forsake you. 8. Thou (fem.) wilt kill him if he shall not obey me. 9. Let him hear me, God said, and I shall bless him and I will sanctify him. 10. Thou (fem.) wilt hear me and obey me and I will hear thee when thou callest. 11. They will steal him and will kill him and will deliver him to his enemies.

## LESSON ELEVEN. Gen. II. 16—20.

## 1. NOTES.

176. *וַיֹּאמֶר יְהוָה* and said to him. For the indirect object, see § 124. For the form, see § 34. 2.

177. *יֵאָכֵל* thou mayest eat.

(1) *יֵאָכֵל* is the absolute Infinitive used to intensify the idea of the verb, § 119. 1. The Rukkokh under the Kaph shows that Olaph is quiescent, § 10. 1.

(2) The verb is in the 2nd masc. sing. like *יֵאָכֵל* except that the Olaph is quiescent, § 55. 2.

178. *לֹא תֵאָכֵל* thou shalt not eat. This is the negative of the preceding. The negative of the Imperative is expressed by the Imperfect preceded by *לֹא*, §§ 114. 1. (2), 115. 3.

179. *כִּי* because that.

(1) *Esoso* is written defectively, § 6. 5.

(2) This is a common way of introducing the causal adverbial clause, § 137. 5. (2).

180. *בְּאֲכֹלְךָ* in which thou eatest. The preposition with its pro-

nominal suffix is omitted, as frequently in temporal clauses, § 136. 6.  
*Rem.* 1.

181.  $\text{مُتِّدُ} \text{مُتِّدُ}$  *the death shalt thou die.*

- (1)  $\text{مُتِّدُ}$  is a segholate noun of the *a* class; here used instead of the Infinitive absolute, § 119. 2. *Rem.* 1.
- (2)  $\text{مُتِّدُ}$  is the 2nd person masc. sing. Imperf. *Pe'al* for  $\text{مُتِّدُ}$ , *wu* going over into  $\text{مُتِّدُ}$  and the helping vowel of the preformative being volatilized. The root is Ê Wau, §§ 29. 7. (1), 59. 2.

182.  $\text{لَوْ كُنْتُ} \text{لَوْ كُنْتُ}$  *that should be &c.*, is a substantive subject clause, to which  $\text{لَوْ كُنْتُ}$  is the predicate, § 135. 1, 2.

183.  $\text{فِي سَبْعٍ} \text{فِي سَبْعٍ}$  *alone.* This is a compound of the prepositions  $\text{فِي}$  and  $\text{سَبْعٍ}$  with the noun  $\text{سَبْعٍ}$  *unique*, followed by the pronominal suffix, § 89. B. *Rem.* 3. 3.

184.  $\text{أَفْعَلُ} \text{أَفْعَلُ}$  *I will make.*

- (1) The Olaph is the preformative for the first person sing. Imperf.
- (2) The  $\text{أَ}$  under the second radical signifies an Imperf. of the *i* class, § 46. 1 and cf.  $\text{يִשָּׁב}$  and  $\text{יִשָּׁב}$  in Hebrew.

185.  $\text{مُعِظٌ} \text{مُعِظٌ}$  *help.*

- (1) The point over the  $\text{ع}$  shows that the form is intensive Dolath being doubled, § 41. 2.
- (2) The  $\text{مُعِظٌ}$  points to a participial form of the *Pa'el* stem, § 50. 2.
- (3) The ending  $\text{مُعِظٌ}$  is often appended to participles to make *nomina agentis*, § 75. 1.

186.  $\text{أَمْثَلُ} \text{أَمْثَلُ}$  *like him.* This is the form which  $\text{أَمْثَلُ}$  takes before suffixes, § 89. B. *Rem.* 3. 1.

187.  $\text{أَمْلَأَ} \text{أَمْلَأَ}$  *and he brought.*

- (1) The first form is  $\text{أَمْلَأَ}$ , § 64. 4, a *Pê Olaph* and *Lomadh Olaph* verb.
- (2) The Olaph of  $\text{أَمْلَأَ}$  denotes the *Aph'el* stem, § 41. 3.
- (3) For the ending  $\text{أَمْلَأَ}$  see 155.

188.  $\text{لَوْ كَانَ} \text{لَوْ كَانَ}$  *that he might see.*

- (1) The ending  $\text{لَوْ كَانَ}$  (like  $\text{לֵךְ}$  in Hebrew) is the common ending for *Lomadh Olaph Imperfects*, § 60. 3.
- (2) The clause denotes purpose, § 137. 4. Cf. 174.

189.  $\text{مَاذَا كَانَ يَدْعُو}$  *what he was calling.*

- (1) This is an indirect question introduced by the interrogative pronoun  $\text{مَاذَا}$ , § 132. 6. *Rem.* The sentence is an object substantive clause, § 135. 3. (2).

- (2) On  $\text{مَاذَا}$  see 162 and § 60. 5.

190.  $\text{هَـٰؤُلَاءِ هَـٰؤُلَاءِ}$ —*hau hu, that is.*

- (1)  $\text{هَـٰؤُلَاءِ}$  with a dot above the  $\text{ا}$  is *hau* the demonstrative pronoun,  $\text{هَـٰؤُلَاءِ}$  with a dot below the  $\text{ا}$  is the personal pronoun *hu*, §§ 6. 6. (1), 35, 37.
- (2) The demonstrative  $\text{هَـٰؤُلَاءِ}$  resumes and is in apposition with the substantive clause, beginning with  $\text{مَاذَا}$ , which precedes it. The clause with  $\text{مَاذَا}$  is equivalent to a noun absolute, §§ 95. 3, 135. 1.
- (3)  $\text{هَـٰؤُلَاءِ}$  is the copula, § 101.

191.  $\text{أَسْمَاءُ}$  *names.* This is an irregular plural from  $\text{اسْم}$  *name*, §§ 86. 14, 87. 29.

192.  $\text{لَمْ يَجِدْ}$  *there was not found.*

- (1)  $\text{لَمْ}$  and  $\text{يَجِدْ}$  have been transposed, § 21. 1.
- (2) It is Ethpe'el as is shown (a) by the absence of a vowel before or after the  $\text{ي}$  (which here after transposition takes the place of the first radical), (b) by the non-doubling of the second radical.
- (3) By there being but two syllables; the intensive and causative passive having three.
- (4) According to form, this might be the 1st pers. sing. Imperf., or the 3rd masc. Perf.: the *sense* requires the latter.

## 2. OBSERVATIONS.

87. Imperfects may have *a*, *i*, or *u*, under the 2nd radical of the Pe'al.

88. The same form is often used in different senses, the sense in a particular case is to be determined by the context, *e. g.*  $\text{يَجِدُ}$ ,  $\text{يَجِدُ}$ .

89. Clauses are substantive, adjective, or adverbial, § 135.

90. Notice the difference in mood denoted by the Imperfect in vs. 16—18, § 114.

## 3. GRAMMAR.

- (1) Lomadh Olaph verbs, § 60.
- (2) Lomadh Olaph verbs with suffixes, § 61.
- (3) Review, § 27.

## 4. WORD LESSON.

رَأَى to see.	كَمَلَا to be full.
سَلَا to decline.	أَشَارَ to show.
سَبَّحَ to rejoice.	سَجَدَ to pray.
سَلَا to be at rest.	أَسَارَ way.
أَسَارَ to tempt.	أَسَارَ to purify.
أَسَارَ It displeased.	أَسَارَ to magnify.
أَسَارَ like (before suffixes أَسَارَ,	أَسَارَ will.
§ 89. B. 1).	أَسَارَ soul.
أَسَارَ to cast.	أَسَارَ truth.
أَسَارَ to will, wish.	أَسَارَ joy.
أَسَارَ to call.	

## 5. EXERCISES.

1. Adam was commanded to call names to all the beasts. 2. He rejoiced when he saw that God had created the woman (for a) helper corresponding to him. 3. Ye have declined from the way and have tempted God who wished to give you rest (V stem). 4. It displeased God that Adam hid himself in a tree which was in Paradise, because he had eaten of the tree of the knowledge of good and of evil. 5. Let us pray to God that he may show to us his will and that he may not cast us from paradise. 6. Rejoice, my soul, and magnify the Lord God because he hath heard thee when thou didst pray to him. 7. Purify thy way and decline not from the truth, rejoice and cause thy soul to rest in God and he will fill thee (with) joy and show thee his truth and thy soul shall be purified. 8. When God shall see that it is not good



that I shall be alone he will make for me a helper corresponding to me.  
9. God formed them and brought them to Adam that He might see what he was calling them.

## LESSON TWELVE. Gen. II. 21—25.

## 1. NOTES.

193.  $\text{וַיִּזְכֹּךְ}$  and he cast. Aph'el Perf. 1st form. Cf.  $\text{וַיִּזְכֹּךְ}$  155,  $\text{וַיִּזְכֹּךְ}$  187.

194.  $\text{וַיִּשְׁכַּב}$  and he slept.

(1) Wau has a helping vowel and with it forms a half-open syllable, §§ 17. 4, 33. 2.

(2)  $\text{וַיִּשְׁכַּב}$  instead of  $\text{וַיִּשְׁכַּב}$  because intransitive, § 41. 1. (2).

195.  $\text{וַיִּסְגָּר}$  and he closed. Aph'el 1st form. Cf. 193, 155, 187.

196.  $\text{וַיִּסְגָּר}$  in place of it.  $\text{וַיִּסְגָּר}$  like many other prepositions takes the plural construct form before the pron. suffixes, § 77. 4.

197.  $\text{וַיִּשָּׂא}$  which he had taken.

(1) The clause is adjective, § 136.

(2) The Perfect is used in the sense of our Pluperfect, § 112. 1. (3).

198.  $\text{וַיִּבְרָא}$  to a woman.

(1) The preposition  $\text{וַיִּבְרָא}$  draws back the vowel the Olaph quiescing, § 34. 2.

(2) The line with the Nun is linea occultans, § 11.

(3) The word is the indirect object, the verb governing two objects, § 125. 3.

199.  $\text{וַיִּבְרָא}$ —way-t'yoh, and he brought her.

(1)  $\text{וַיִּבְרָא}$  is the pron. suffix 3rd fem. (Cf.  $\text{וַיִּבְרָא}$  102), § 61.

(2)  $\text{וַיִּבְרָא}$  is the same form as  $\text{וַיִּבְרָא}$  190, the original consonantal *y*, remaining before the suffix the preceding vowel having been volatilized *i. e.* *aytî* becomes *ay-t'yoh*, § 7. 3. (2) *b*.

200.  $\text{וַיִּבְרָא}$  this time.

(1)  $\text{וַיִּבְרָא}$  is a demonstrative pronoun, § 37. 1.

(2) The pronoun may precede or follow its noun, § 102. 1.

201.  $\text{וַיִּבְרָא}$  my bones. The form of the const. plur. masc. is the same as that of the const. plur. masc. with the suffix 1st sing., § 77. 1.

202. **بَشَرِي**—*besr<sup>e</sup>, my flesh.*

(1) An appended Yudh designates *my*, § 36.

(2) The final Yudh in words like this is pronounced like *e*, § 31. 3, *Rem.* 1.

203. **نُسِبَتْ** (*was she*) *taken*, is the passive Part. P<sup>e</sup>al fem. sing. absolute, § 50. 1, § 76. 2.

204. **تَمَضَّى** (*he*) *shall forsake.*

(1) The Nun prefixed denotes the 3rd person of the Imperfect.

(2) The **ô** shows it is an Imperfect in *u* of the simple stem, § 46. 3. *Note.*

205. **لَا بُدَّ**—*la-bhu, his father.*

(1) **هو** is the pronominal suffix 3rd sing. masc. after a vowel, § 36.

(2) **أَ** is the form of **أَ** before suffixes, § 87. 1.

(3) The Olaph throws back its vowel to the Lomadh and quiesces in the P<sup>e</sup>thoho, §§ 32. 3, 25. 2.

(4) Lomadh is used in Syriac before the direct as well as before the indirect object, § 123. 2. (3).

206. **يَنْقَلِبْ** *and he shall cleave.*

(1) This is the 3rd. pers. sing. masc. Imperf. form **يَنْقَلِبْ**, the Nun having been assimilated. It is to be pronounced *nekḵaph*, from *nenkaph*, §§ 18, 53.

(2) Notice that there is no Waw conversive in Syriac.

207. **فِيهِمَا** *the two of them.* **فِي** is the construct of the Dual **فِي** 52. On the Dual in Syriac, see § 76. 5.

208. **بَشَرًا** *one flesh.*

(1) For the order see, § 99. 1. *Rem.* 1.

(2) The predicate noun adjective or participle is commonly put in the absolute state, § 93. 4. (2).

209. **عُرِيَ** *naked.*

(1) The **ع** is the sign of the masc. plur. absolute, §§ 76. 3, 93. 4. (2).

(2) Notice the coincidence of the diacritical point of the *r* with one point of Rebbuy, § 13. 2.

210. **بُذِلَ**—*boh-tîn, ashamed.*

(1) This is the Act. part. of the simple stem in the abs. plur., §§ 50. 1, 76. 3.

- 2) The singular is  $\text{ܬܐܬܐ}$ , but the short vowel *e* is lost and the Tau hardened when an affix is appended. See § 30. 1, and compare § 31. 3. *Rem.* 1.

## 2. OBSERVATIONS.

91. There is no Waw conversive or consecutive in Syriac.
92. Syllables may be open, closed, or half-open, § 17.
93. *Aw* does not contract into *ô* in Syriac.
94. A Dual occurs in a few instances.
95. Changeable vowels may be dropped in inflection, § 7. 3. *e. g.*  $\text{ܬܐܬܐܬܐ}$ ,  $\text{ܬܐܬܐܬܐ}$ .
96. The predicate adjective agrees with its antecedent in gender and number, but not in state, *e. g.*  $\text{ܬܐܬܐܬܐ}$ ,  $\text{ܬܐܬܐܬܐ}$ .
97. The rules for the assimilation of Nun are the same in Syriac as in Hebrew.
98. Lomadh may be used in Syriac before the direct as well as before the indirect object.
99. Attributives usually follow the nouns, but occasionally they precede.
100. Attributives agree with their nouns in gender, number, and state.
101. In stative verbs, the vowel is usually *e*.
102. Some prepositions take the plural form before suffixes.

## 3. GRAMMAR.

- (1) Pê Olaph Verbs, § 55.
- (2) Peculiarities of Gutturals, § 26.
- (3) Review, §§ 24, 25, 76, 77.

## 4. WORD LESSON.

$\text{ܬܐܬܐܬܐ}$  to seize. V. to close.

$\text{ܬܐܬܐܬܐ}$  to go out.

$\text{ܬܐܬܐܬܐ}$  to come.

$\text{ܬܐܬܐܬܐ}$  to bring.

$\text{ܬܐܬܐܬܐ}$  to learn. III. to teach.

$\text{ܬܐܬܐܬܐ}$  to mourn.

١٣٦ to bind.

١٣٧ to remember.

١٣٨ upon, for (before suffixes

١٣٩ before (Plural form before suffixes).

١٤٠. See § 77. 4.).

## 5. EXERCISES.

1. Adam slept because a sleep had been cast upon him and one of his ribs was taken and the flesh was closed in place of it; and the rib which had been taken from Adam was formed into a woman whom God brought to Adam. 2. And when Adam saw her he said: this shall be called woman and because that she is flesh of my flesh shall the two of us be one flesh. 3. Go ye out and say to the woman that I will bind her and teach her not to mourn for her. 4. Bring her to me and I will teach her to go out and to come in before thee. 5. Remember God and he has remembered thy father and thy mother. 6. They shall be blessed who mourn. 7. His flesh was eaten. 8. I shall learn all that thou wilt teach me because I am not ashamed to learn. 9. I shall teach and ye shall learn all that is written in this good book.

## LESSON THIRTEEN. Gen. III. 1—5.

### 1. NOTES.

211. ١٣٦ was cunning.

- (1) ١٣٦ is enclitic after a participial adjective predicate, § 127. 10, and hence the ١ has the linea occultans, § 11.
- (2) The participle is the simple passive in the absolute singular, § 50. 1.

212. ١٣٨ from.

- (1) The point beneath shows that it is to be read *men* not *man* or *mon*, § 6. 6. (1).
- (2) *Men* after the adjective denotes the comparative, § 101. 1.

213. ١٣٩ every.

- (1) The point above shows that the suffix is the feminine ١ and not the masculine ١. See 102 and § 6. 6. (2) b.

(2) For the construction, see §§ 108. 1. (4), 97. B. *Rem.* 4.

214. *بِخَصٍّ* which (he) had made.

(1) *بِ* introduces the relative or adjective clause which limits *بِمَعْدَلٍ*, § 136.

(2) The Perfect here denotes our Pluperfect, § 112. 1. (3).

215. *بِأَنَّ* is in apposition with *بِعَنْدٍ*, § 94. 1

216. *بِأَنَّ* truly.

(1) *بِ* is the common ending for adverbs, § 89. A. 3.

(2) *بِشَرَّرٍ* *sharrâr* is of the formative *ḡatṭil*, § 72. 2. (4).

217. *بِأَنَّ* *hath* (he) said. The Perfect is the Present Perfect, § 112. 1. (2).

218. *بِأَنَّ* *that ye shall not eat.*

(1) *بِ* introduces the objective substantive sentence, which is here a quotation, § 135. 3. (3).

(2) *بِ* with the Imperfect may be either “ye shall not” or “eat not”. § 114. 1.

219. *بِأَنَّ* *to the serpent.* The indirect object is introduced by *Lomadh*, § 124.

220. *بِأَنَّ* *from.* *بِ* introduces the quotation like *ut* in Latin, § 135. 3. (4).

221. *بِأَنَّ* *which are in the Paradise.*

(1) *بِ* introduces the relative or adjective clause, § 136 and is the subject of the nominal sentence, § 130.

(2) The copula is supplied and “in the Paradise” is the predicate, § 130.

222. *بِأَنَّ* *all of them,* is a clause in apposition with *بِأَنَّ*, § 94. 1.

223. *بِأَنَّ* *we may eat.* For the use of the Imperfect as our Potential mood, see § 114. 2.

224. *بِأَنَّ* *lest ye die.* This is an adverbial clause of result, § 137. 4.

225. *بِأَنَّ* is an Inf. Absolute from *بِأَنَّ* *to die.* It is here used adverbially to strengthen the cognate verb following, § 119. 1. (1) *a.* Compare the Hebrew.

226. *بِأَنَّ* *because that,* introduces an adverbial clause of cause or reason, § 137. 5. (2).

227. **يَعْلَمُ** (*he*) *knows* is the Perfect used as a Present like the Greek 2nd Perfect, § 112. 2. (1).

228. **يَوْمَئِذٍ** *that in the day that*.

(1) The **يَوْمَئِذٍ** introduces an objective substantive clause, § 135. 3.

(2) **يَوْمَئِذٍ** introduces an adverbial clause of time, § 137. 2. The whole clause is equivalent to “when” and introduces the protasis, § 138. 3. (3).

229. **يَكُونُ** *in which [ye] shall be eating of*.

(1) The Participle here denotes a state or continuous action. The time is made future by the clause “in the day in which”, § 116. 1. (2).

(2) The **يَوْمَئِذٍ** is a relative adjective agreeing with **يَوْمَئِذٍ**, § 104. 1. (4).

230. **يَكُونُ**—*mith-pat-tēhon, shall be opened*.

(1) Participle formed by **يَكُونُ** prefixed, § 50. 2; the first **يَكُونُ** shows the Reflexive, § 41. 4; the Kushoy over the second **يَكُونُ** shows the Intensive, § 41. 4; the **يَكُونُ** shows the fem. plur., § 76. 4.

(2) The Participle is in the future tense since it introduces an apodosis, which depends on a protasis which is not yet fulfilled.

231. **يَكُونُ** *your eyes*. The noun is in the dual construct, § 76. 5. (2). Since the participle has no dual, it is put in the plural, § 99. 2.

232. **يَكُونُ** *ye shall be*. This is the Act. P<sup>e</sup>al Part. plural and the 2nd pers. plur. personal pronoun, which have coalesced. See § 35. 2. *Note*.

233. **يَكُونُ** *knowers of*. The Part. Act. P<sup>e</sup>al in the construct plural before an object, § 118. 2. The order of time is not involved in the form but only in the connection, § 116.

## 2. OBSERVATIONS.

103. **يَكُونُ** when it follows the predicate is enclitic and the Hê is unpronounced securing the lineæ occultans, vs. 1; but when the subject precedes or the sentence is verbal the Hê is pronounced, see Gen. 1. 2.

104. The predicate is in the absolute state, unless it be a noun which has no absolute state or unless it is meant to be specially determined.

104 a. The comparative is usually expressed by putting the adjective first, in agreement as to gender and number with the noun to be compared, *e. g.* ܚܝܠܐ is the adjective, and ܫܡܐ is the noun to be compared. The idea with which the comparison is made is preceded by ܡܢ, *e. g.* ܡܢ ܫܡܐ ܚܝܠܐ.

105. Observe that a point above denotes *ā* or *o* as distinguished from *e*, *e. g.* ܡܢ=men, but ܡܢ=man or mon, ܡܢܐ=kulloh, ܡܢܐ=kulleh.

106. ܐ may be either a demonstrative pronoun like ܐܢܝ, or a relative pronoun (like ܐܢ or ܐܢܝ used relatively) or a conjunction.

107. Observe that there are in this lesson three ways of expressing the genitive relation. (1) ܡܢ ܡܢܐ vs. 1. (2) ܡܢܐ ܡܢܐ vs. 2. (3) ܡܢܐ ܡܢܐ vs. 3.

108. The form ܡܢܐ in this lesson denotes, (1) a simple past, *e. g.* ܡܢܐ vs. 1, (2) a pluperfect, ܡܢܐ vs. 1, (3) a present perfect, *e. g.* the second ܡܢܐ in vs. 1, (4) a present (Greek 2nd perfect) ܡܢܐ vs. 5.

109. We have in this lesson specimens of the three kinds of dependent sentences, (1) substantive *e. g.* in the object clauses beginning with ܡܢ vs. 1, ܡܢ vs. 2, the first ܡܢ vs. 3, ܡܢܐ vs. 5, (2) adjective *e. g.* in the relative clauses beginning with ܡܢܐ vs. 1, ܡܢܐ vs. 2, ܡܢܐ vs. 3, ܡܢܐ vs. 5, (3) adverbial, *e. g.* in the clause of result ܡܢܐ vs. 3, and in the causal clause ܡܢܐ vs. 5.

110. There is no way in Syriac to distinguish between the negative of the Imperfect and that of the Imperative, *i. e.* ܡܢܐ ܡܢܐ is "thou shalt not kill" or "kill not". ܡܢܐ is both ܡܢܐ and ܡܢܐ.

111. All the modes may be expressed by the Imperfect. In this lesson we have ܡܢܐ ܡܢܐ ye shall not eat, vs. 1, ܡܢܐ ܡܢܐ we may eat, vs. 2, ܡܢܐ ܡܢܐ lest ye die, vs. 3. ye shall not die vs. 4.

112. Words denoting members of the body which occur in pairs and a few other words have a separate form for the dual in the absolute state. In all other cases the dual has disappeared, the plural taking its place.

## 3. GRAMMAR.

- (1) Ê Wau verbs, § 59.  
 (2) Peculiarities of Wau, § 27.  
 (3) Review, §§ 27, 29, 58, 60.

## 4. WORD LESSON.

قَامَ to stand, arise.

قَضَى to put.

مَاتَ to die.

لَعَنَ to curse.

رَجَجَ to shake.

نَقَلَ to be moved.

نَظَرَ to watch.

خَفَّ II. to be anxious.

أَعَدَّ to prepare.

أَسْفَسَ to defile.

مَسْكَنٌ habitation, dwelling.

يَدٌ hand, § 87. 2.

رَأْسٌ head.

عَهْدٌ covenant.

خَشِيَ lest.

مَدِينَةٌ city.

أَمَامَ before.

## 5. EXERCISES.

1. The beast of the field ate the fruits of the trees which (were) in the midst of the paradise. 2. The woman said to the serpent that the beast which (was) in the field prudent was from [was more prudent than] every serpent of paradise. 3. The man shall eat of the fruits which (are) in the field all of them. 4. I shall not eat of it because I know that in the day that I eat (§ 35. 2) of it I shall surely (abs. Inf.) die. 5. Ye have cursed God and he will prepare a habitation for you. 6. The woman stood and put her hand upon my head and said: Accursed (be) thou and mayest thou die (thou shalt die) because thou hast been defiled. 7. Watch ye (II stem) lest ye shall be defiled. 8. The whole city was moved because the dwellings had been shaken (VI stem). 9. He was anxious lest they should establish (cause to stand) a covenant with the city. 10. I died that ye might not die. 11. Put thy hand on his head and bless him before he die.



## LESSON FOURTEEN. Gen. III. 6—14.

## 1. NOTES.

234. **وَمَقَامٌ** *that [was] good.*

- (1) **و** introduces the object clause, § 135. 3.
- (2) **مَقَامٌ** is the predicate, placed regularly and in the absolute state, § 99. 2.
- (3) The clause is nominal, § 130. 1.

235. **اَوَّاهُ**—*reg-g<sup>e</sup>thau.*

- (1) The **اَو** is enclitic, and hence its **ا** is silent and its *u* coalesces with the preceding original *a* into *au* or *aw*, § 101, 23. 4.
- (2) The noun has no absolute state. If it had we would expect to find it here. But see also, § 93. 2. (1).

236. **لِشَاوٍ** *to see or for seeing.*

- (1) The preposition takes *a* before the unvowelled consonant, § 34. 3.
- (2) **لِشَاوٍ** comes from *mehwar* from *mahwar*; *wa* going over regularly into *ô*, § 59. 1, § 29. 5. (3).

237. **فُتِحَتْ** *were opened.*

- (1) The final Yudh is found in some manuscripts and omitted in others. It is the sign of the fem. plural, § 43. 5.
- (2) The Reflexive is used here as a Passive, § 41. 4.
- (2) The K<sub>ushoy</sub> over the **ا** denotes doubling and hence the intensive stem, §§ 41. 2 and 10. 2. (2).

238. They made for themselves garments. For the construction of a verb with a direct and an indirect object, see § 125. 3. (2).

239. **مَسْكُورٍ** *[as he was] walking.*

- (1) The form is the intensive participle abs. sing., § 50. 2.
- (2) The construction corresponds to the Hâl in Arabic, *e. g.* the accusative of condition, § 137. 7.

240. **فِي الْيَوْمِ** lit. *at the turnings of that which is day*, § 97. B.

241. **وَكَانُوا** *they hid themselves.*

- (1) Some manuscripts omit **و**.

(2) The masculine gender is preferred in the verb, when it has two subjects one masculine and the other feminine, § 121. 6. *Rem.* 2.

(3) The Reflexive sense is brought out clearly in this form.

242. **هَازَ** for *hezyeth* from *hāz(ă)yith*, § 29. 4. (4), § 60. 1.

243. **هَؤْلَهْ** *who [is] he*. The form is a contraction of *man* and *hu*, § 39. *Rem.* 4.

244. **هَؤْوَ** *haw-weyokh*. The verb is the Pa'el Perfect of the Lomadh Olaph verb. **هَؤْوَ** with the pronominal suffix of the 2nd masc. sing., § 61.

245. **هَؤْوَ** *which I commanded thee*.

(1) **هَؤْوَ** must be taken along with **هَؤْوَ** and translated "from which", § 104. 2. *Rem.*

(2) **هَؤْوَ** introduces a relative clause limiting **هَؤْوَ**, § 136.

(3) Pakkedhtokh is the intensive Perf. 1st. sing. with the pron. suff. 2nd masc. sing. § 51. 3.

246. **هَؤْوَ** *the woman* is resumed by **هَؤْوَ**. It stands in the nominative absolute, § 95. 3.

247. **هَؤْوَ** *what [is] he*. The form is contracted from *mônô* and *hu*, §§ 39. *Rem.* 4, 23. 4. The *hu* is here used as copula, the demonstrative limited by the relative making the predicate, § 101.

248. **هَؤْوَ** *which thou (f.) hast done*. The ending **هَؤْوَ** is derived from **هَؤْوَ** 2nd fem. sing. pers. pron., §§ 35. 1, 43.

249. **هَؤْوَ** —'at'-e-yan.

(1) The line under 'É is Mehagyono, § 12. 1.

(2) **هَؤْوَ** is the pron. suffix of the 1st sing. § 36. 1.

(3) The Olaph denotes the causative stem, § 42. 3.

(4) The Yudh shows that the verb is a Lomadh Olaph (Yudh) verb, § 60.

250. **هَؤْوَ** *cursed* is the pass. part. of the simple stem from the É Waw verb, *awî* going over into **هَؤْوَ**, § 59. 3.

251. **هَؤْوَ** *thy lives*, §§ 36. 1.

## 2. OBSERVATIONS.

113. Nominal clauses are those which have a noun for predicate, e. g. the clauses beginning with **هَؤْوَ** vs. 6; **هَؤْوَ** vs. 7; **هَؤْوَ**

vs. 9; **يَكُونُ** vs. 10, and vs. 11; **عَلَّ** vs. 13; **حَبِ** vs. 14. Verbal sentences are those whose predicate and copula are a verbal form, *e. g.* the sentences beginning with **يَسْلُ** vs. 6, **تَسْأَلُ** vs. 7 etc.

114. As in Hebrew, the personal pronoun is frequently used as a copula, vss. 6, 11 and 13.

115. The personal pronouns may be used to emphasize the persons denoted by the forms of the verb, compare **أنا**, vs. 12.

116. The Infinitive is really a verbal noun *i. e.* it is governed like a noun and governs like a verb, *e. g.* **أَكَلًا** for *eating*, **نَظَرًا** for *looking at*, vs. 6. See § 120.

117. The same forms are used to denote the Reflexive and Passives. For the former compare **أَكَلْتُ** vs. 8, for the latter **أَكُلْتُ** vs. 7.

118. The participle when used like the Arabic accusative of condition is indefinite but agrees with its antecedent in number and gender.

119. When the relative is to be governed by a preposition the relative **؟** is placed first as usual and the preposition follows with a pronominal suffix agreeing in gender and number and person with the antecedent of the relative.

120. Nouns are frequently placed in an abnormal position at the beginning of a sentence, their place in the sentence being assumed by a pronoun, *e. g.* **أَكَلْتُ** vs. 12.

121. The relative time of the participles is to be gathered from the context. Compare **أَكَلْتُ** vs. 8 with **أَكَلْتُ** vs. 14.

### 3. GRAMMAR.

- (1) Guttural verbs, § 52.
- (2) Pê Nun verbs, § 53.
- (3) Review §§ 18, 26, 51.

### 4. WORD LISTS.

**يَسْلُ** to surround.

**يَسْلُ** to sow.

**يَسْلُ** to want.

**يَسْلُ** to shine.

לִּי to be light.

מִשֶּׁבַּח to praise.

יָכוֹל to be able.

שָׁבַר to break.

הִתְהַלַּח to admire.

שָׁמַר to keep.

לָקַח to take.

הָרַג to slay.

יָצַא to go out.

נָפַל to fall.

פָּצַח to scatter.

אִמָּא mother.

### 5. EXERCISES.

1. Adam saw that the tree was good to look at. 2. The mother of the man saw that the fruits of all the trees (were) good for eating. 3. Where (art) thou (f.), the desire of my eyes? 4. The husband of the woman gave some (חֶבֶר) of the fruit to his father and to his mother and they saw (masc.) that the tree from which it was taken (which it was taken from it) was pleasant to the eyes of both of them and they ate and praised God, who had made them (עָפָר) the dust. 5. Adam ate and knew that he was naked and he sewed the leaves of a figtree and made for him an apron. 6. My mother heard the Lord walking in the garden and she hid herself in the midst of a figtree which was in the garden. 7. At the turnings of the day I heard a voice saying, Adam, Adam, where art thou? And I saw God in my image and according to my likeness walking in the garden. 8. I said to the Lord: Who told thee that I and my wife are naked. Behold from the serpent hast thou heard this. 9. Surrounding, he shall take, keep thou (m.), go out (f.), it will fall, he caused to break, praise ye (Pa'el), it will shine, I shall not want, sow ye (m.). 10. I admire him because he was able to slay the Tanninin. 11. I cannot take my mother with me.

### LESSON FIFTEEN. Gen. III. 15—24.

#### 1. NOTES.

252. שֹׁנֵא (the) enmity.

- (1) This is an abstract noun in *שֹׁנֵא*, § 75. 4, derived from the compound word *b'eld'bhobho*, enemy, compound of *שֹׁן* lord and *בָּהוּ* fly, § 96. 1. a.

- (2) Most nouns with this ending are found only in the emphatic state, and are consequently often used when the idea is indefinite, § 93, 2. (1).

253. **أَسْمِعُ** *will I put.*

- (1) The Olaph is the sign of the first pers. sing. of the Imperfect, § 45. 5.  
 (2) The **أ** comes from *yi*, § 59. *Rem.* 2, § 29. 4. (4).  
 (3) This is the only 'Ê Yudh verb which differs in any respect from Ê Waw verbs, § 59. 6. *Rem.* 2.

254. **نَدَّ** from *nedh-wush*, *wu* becoming *û*, §§ 29. 7. (1), 59. 2.

255. **تَمْسَحُ**—*tem-hêoo*.

- (1) Notice the peculiar diphthong, pronounced like *ey* in *they* followed by *oo* as in *booby*, § 8. 1. (1).  
 (2) **تَمْسَحُ** is the pron. suff. 3rd. masc. sing. This is the regular form after the vowel *e*, § 36, § 61.  
 (3) The first Yudh belongs to the root of the verb; the Taw is the preformative for the 2nd pers. Imperf., § 45.

256. **تَمْسَحُ** is an Inf. abs. of the Aph'el stem, § 49. 2. It strengthens the idea of the verb, § 119.

257. **تَحْتَمِلُ** *shalt thou bear.*

- (1) The **تَح** at the end is the sufformative of the 2nd fem. sing. of the Imperf., § 45.  
 (2) The root is **حَمَل**, the Yudh beeing changed to Olaph after the preformatives of the Imperf. P'e'al, § 58. 2.  
 (3) The text has by mistake *e* for *î* under the preformative.

258. **سَنَاءٌ** *sons*, is an irregular plural from **صَنَاءٌ** *son*, §§ 86. 16, 87. 10.

259. **تَنْتَفِلُ** *shalt thou turn thyself*. This is the Ethp'el Imperf. 2nd fem. sing. § 60 from **نَفِل**.

260. **تَنْتَفِلُ**—*neshtallat*. Note the transposition of the **ل** when before a sibilant, § 21. 1.

261. **لَمَّا** introduces the causal adverbial clause, which is nere the protasis; the apodosis beginning with **فَإِذَا**, § 137. 5.

262. **فَإِذَا** is in the fem. abs. sing. of the pass. participle. It is the predicate of the nominal clause of which **أَنْتِ** is the subject, §§ 130. 1, 99, 2.

263.  $\text{أَكَلْتَ}$  *thou shalt eat [of] it.*

- (1) The form of the verb when without the suffix is  $\text{أَكَلَ}$ ; with suffixes the  $\text{ا}$  is changed (volatilized) to a half-vowel, §§ 7. 1. (3), 7. 3. (1), 31. 1.
- (2) After a vowel, the 3rd fem. pron. suffix is  $\text{ا}$  simply, which is often marked with a diacritical point over it, § 36 and § 6. 6. (2).
- (3) The union vowel of the Imperf. 3rd sing. masc. and like forms is regularly  $\text{ا}$  before the pron. 3rd sing. masc. or fem. See § 51. D. 2.

264.  $\text{تَأْتِي}$  *shall it bring out.*

- (1)  $\text{ا}$  is the sign of the fem. 3rd sing., prefixed in the Imperfect, § 45. 2.
- (2) The vowel  $\text{ي}$  with the preformative denotes the Causative stem, § 42. 5.
- (3) The original Wau of Pê Wau verbs remains in the Aph'el, not passing over into Yudh as in the P'e'al, § 58. 1 nor contracting into  $\text{و}$  as in Hebrew, § 58. 3.

265.  $\text{مِنْهُنَّ}$  *which from it i. e. from which.* When the preposition governs a relative, the  $\text{مِنْ}$  stands at the head of the sentence and the preposition comes after in the sentence followed by a pronominal suffix agreeing in gender and number with the antecedent of the relative, § 104. 2. *Rem.*

266.  $\text{هِيَ}$  *hî, she* is put here for emphasis, § 101. The point under the  $\text{ا}$  shows that *hî* is to be read and not *hoy*, § 6. 6. (2) *b.*

267.  $\text{حَيَّةٌ}$  *which [is] living.*

- (1) This is really a complete relative sentence, of which  $\text{مِنْهُنَّ}$  is the subject and  $\text{حَيَّةٌ}$  the predicate, the copula being unexpressed, § 136. 1. (1).
- (2)  $\text{حَيَّةٌ}$  is an adjective and agrees with its antecedent in gender and number, § 99. 2.

268.  $\text{هِنَّ}$ , sing.  $\text{هِيَ}$ . A Yudh is inserted before the plural ending in a number of feminine nouns, § 86. 13.

269.  $\text{أُولَئِكَ}$  *them.* There being no pron. suffix for the 3rd plural with verbs, the independent personal pronoun is used instead, § 36. 2.

270.  $\text{يَدُهُ}$  *his hand.*

- (1) Olaph is prosthetic, § 10.

(2) Hebhošo is a helping vowel, §§ 20, *Rem.* 2, 33. 1.

(3) For the irregularities of **ن**, see § 87. 2.

271. **نَسَّابْ**—*nessabh* for *nenṣabh*, the Nun being assimilated, §§ 18. 1, 53. 2.

272. **يَسْأَلْ** *he shall live*. This is the Imperfect P'el from **سَمَّ**. See § 64. 6.

273. **وَأَقْبَحْ**—*wapp'eḳeh*.

(1) **ا** is the pron. suffix 3rd masc. sing., § 36, 51. A.

(2) The Wau being unvowelled has drawn back the vowel of the Olaph the latter quiescing, §§ 34. 2, 25. 1. (2).

(3) The full form of **اَقْبَحْ** was **اَقْبَحْ** the usual Aph'el. The Nun has been assimilated, the **ا** has become a half vowel before the suffix, the **و** has been thrown back to the Wau, § 53. 2.

274. **مُتَّيِّبٌ** is a construct plur. before a clause beginning with a preposition, § 96. 4. *Rem.* 1.

275. **تَوَلَّى** *which was turning itself*.

(1) This is an adjective clause, the predicate being in the fem. abs. sing. agreeing with its antecedent, § 99. 2.

(2) The Rukhokh under the **و** shows that this is the Ethpe'el, § 44, *Rem.* 1.

## 2. OBSERVATIONS.

122. The composition of two nouns to express one idea is occasionally found in Syriac.

123. The differentiations for gender, number and person in the verb are denoted by pre- and sufformatives.

124. Notice the importance of learning the contractions of Waw and Yudh with the vowels, *e. g.* in **وَأَسْمَرْ** and **وَأَسْمَرْ**.

125. There is a diphthong *eu* found in Syriac which is pronounced somewhat like Italian *eu* in *eufonia*.

126. The Infinitive is used absolutely to intensify the idea of a cognate verb which it precedes.

127. Instead of an adjective agreeing in definiteness with its antecedent, we frequently find a relative clause, *e. g.* **سَبَّ**.

128. There are a great many irregular plurals in Syriac which must be learned one by one. Compare ܠܡܠܚܐ, ܠܡܠܚܐܐ, §§ 86, 87.

### 3. GRAMMAR LESSON.

- (1) 'Ê Olaph verbs and Lomadh Olaph Guttural verbs, §§ 56, 57.  
 (2) Review §§ 55, 52, 24, 25, 26, 31, 32, 33.

### 4. WORD LIST.

ܠܡܠܚܐ <i>he asked.</i>	ܐܠܬܐܢܐ <i>all that.</i>
ܠܡܠܚܐ <i>it was evil.</i>	ܐܠܡܠܚܐ <i>whosoever.</i>
ܠܡܠܚܐ <i>it grieved.</i>	ܐܠܡܠܚܐ <i>he was filthy.</i>
ܠܡܠܚܐ <i>he was old.</i>	ܐܠܡܠܚܐ <i>he consoled.</i>
ܠܡܠܚܐ <i>he put on his shoes.</i>	ܐܠܡܠܚܐ <i>he was unclean.</i>
ܠܡܠܚܐ <i>he was good.</i>	ܐܠܡܠܚܐ <i>a son.</i>
ܠܡܠܚܐ <i>enemy.</i>	ܐܠܡܠܚܐ <i>now.</i>
ܠܡܠܚܐ <i>he gave.</i>	ܐܠܡܠܚܐ <i>if.</i>

### 5. EXERCISES.

1. The enemy asked that my sword be given to him. 2. It grieved (fem.) me (ܠܡܠܚܐ) that I was too old to put sorrow for his bread. 3. All that was good to me was evil to him. 4. When a son was born to her she consoled herself. 5. Whosoever is filthy now, will be unclean all the days of his life. 6. If thou wilt crush my head, I shall strike thee in thy heel. 7. Thou didst command me that in the sweat of my face I should eat the herb of the field, until I shall return unto the dust from which I was taken. 8. Call the name of the woman Eve; because she shall be the mother of all which shall live. 9. God will make coats of skin for you and will clothe you. 10. Like one of you I know the good and the evil and I shall stretch out my hand and shall take from the tree of life and I shall live for ever. 11. The Lord sent them out from Eden that they might till the earth from whose dust they had been made by him. 12. The cherub turned itself and kept the way to Eden.



## LESSON SIXTEEN. Gen. IV. 1—13.

## 1. NOTES.

276. The point under the Nun in **نَدِيَّة** and under the Lomadh in **نَدِيَّة** and the **ن** in **نَدِيَّة** shows that these are the 3rd fem. sing.; the point above the Koph in **نَدِيَّة** denotes the first person singular, § 6. 6. (3).

277. **نَدِيَّة**, § 58. 2.

278. **نَدِيَّة** *his brother*.

(1) The Lomadh is the sign of the direct object, § 123.

(2) **نَدِيَّة** *brother*, and **نَدِيَّة** *father* insert **ن** before suffixes except the 1st sing., § 87. 1.

279. **نَدِيَّة** The point over the 'Ê shows that this is a participle; a point under would denote a Perfect (Comp. **نَدِيَّة** vs. 10). It is either in construction with or governing, **نَدِيَّة** in the accusative, §§ 118. 2, 123. The dots over **نَدِيَّة** denote the collective, see § 90.

280. **نَدِيَّة** *after some*.

281. **نَدِيَّة** *he brought*. Aph'el Perf. 1st form from **نَدِيَّة**, § 64. 4.

282. **نَدِيَّة**, §§ 21. 1, 22. 4.

283. **نَدِيَّة**, §§ 56. 2, 25. 1. (2).

284. **نَدِيَّة**, §§ 52. 3, 43. A. The Rebbuy § 13 is put with this form to show that it is not a 3rd fem. sing. § 43. B. 5.

285. **نَدِيَّة**, §§ 41. 3, 42. 5, 45. B. 2, 52. 3.

286. **نَدِيَّة** *if* introduces the conditional protasis, § 138.

287. **نَدِيَّة** is of the one short vowel class of nouns, § 67. **نَدِيَّة** is of the *ā—â* class; **نَدِيَّة** of the *ā—î* class, § 69.

288. **نَدِيَّة** *let us go*.

(1) Remember that the preformative Nun denotes the 1st pers. plur. as well as the 3rd person, § 45. 10.

(2) The Imperfect is used for the 1st person of the Imperative, § 114. 1.

289. **نَدِيَّة** *when* introduces an adverbial clause of time, § 137. 2. The sentence is nominal, § 130. 1.

290. **نَدِيَّة** *of my brother*.

(1) When a noun in the genitive is separated from the noun on which it depends, the latter takes a pron. suffix agreeing in gender and number with the governed noun and the genitive is preceded by *ʔ*, § 97. B. *Rem.* 2.

(2) The vowel <sup>o</sup> is heightened from <sup>ʔ</sup>, § 7. 2. (4). See 277 above.

291. *ʔ* <sup>o</sup> *the voice of the blood of him who is thy brother*, § 68. 5, 97. A. B.

292. *ʔ* <sup>o</sup> *that it should give=to give.*

(1) *Tettel* is third fem. from *nettel* which is the singular Imperf. of *ʔ*, § 64. 7.

(2) The clause is an adverbial clause of result, § 137. 4 which is often expressed by the Infin., § 120. 1. (3) and see 276 above.

293. *ʔ* <sup>o</sup> *—zo-ya', a fugitive.*

(1) The *a* instead of *e* is because of the guttural, § 26. 1. (1).

(2) The Olaph is inserted in the first form of the Participle of 'ÊWaw verbs, taking the place of the Yudh, § 59. 4. Compare the Hemsā in Arabic.

(3) This Olaph is pronounced like Yudh, § 2. (1).

294. . . . *ʔ* <sup>o</sup> *lit. great is my folly from that which can be remitted i. e. my sin is too great to be remitted.*

(1) The comparative degree is generally expressed by putting the adjective first in agreement with the noun to be compared and by placing the idea with which it is to be compared after the preposition *ʔ*, § 100.

(2) *ʔ* is here used as a copula, § 101. It is to be noted that the copula also agrees with the subject of the nominal sentence.

(3) *ʔ* <sup>o</sup> *my folly or sin.* The *ʔ* is the 1st pers. pron. suffix, § 36; the *ûth* is the abstract fem. ending, § 75. 4.

(4) *ʔ* <sup>o</sup> *lit. that which is to remit.* The *ʔ* is often used for *that which*, § 104. 2. (1). The Infin. preceded by Lomadh sometimes has the sense of "may" or "can", § 120. 1. (5).

## 2. OBSERVATIONS.

129. The distinction of forms as well as vowels by means of diacritical points is to be noted.

130. Every point and sign denotes *something*. The student is now far enough advanced not to proceed without knowing every verse thoroughly.

131. When a noun or verb is irregular, *i. e.* not according to the forms already learned, look in §§ 62—64, 86, 87.

132. Idioms should be carefully observed and if possible committed to memory, *e. g.* عَلَىٰ صَدْرِهِ, vs. 3, لَحْدَاهُ لَعْنَةُ, vs. 2.

133. Try to remember the euphonic changes such as permutation and transposition and assimilation.

134. Classify, if possible, every noun according to its original form. It gives accuracy, especially in reading unpointed texts.

135. Memorize all particles. It saves time to do so.

## 3. GRAMMAR LESSON.

(1) 'Ê'Ê verbs, § 54.

(2) Read over the declension of nouns, §§ 78—85.

(3) Review, §§ 76, 77.

## 4. WORD LESSON.

يُحْيِي to live.

يُصِيبُ to suffer.

يَدْخُلُ to go in.

يُحِبُّ to covet.

يَسُجَّدُ to bend.

يَتَرَفَعُ to tremble.

يُحِبُّ to cherish.

يُحِبُّ youth.

يُسَبِّحُ old.

يُسَبِّحُ good.

يُكَبِّرُ to be magnified.

يُسَبِّحُ before.

يُسَبِّحُ before that.

يُكَبِّرُ to reject.

يُسَبِّحُ gold.

يُسَبِّحُ judgment.

يُسَبِّحُ V. to overshadow.

يُسَبِّحُ to divulge.

يُسَبِّحُ to be humble.

يُسَبِّحُ to sound.

فَجْءٌ suddenly.

مُضْطَرِّبٌ persecution.

صَوْتٌ voice.

مُرٌّ to be bitter, IV. to be made bitter.

مَسِيحٌ Messiah.

### 5. EXERCISES.

1. I suffered persecution because I had divulged the judgment of God.  
 2. Go in and live in the land whose gold (which her gold) you have coveted.  
 3. They (fem.) trembled and bent their faces to the earth.  
 4. The good youth cherished his old father (his father the old) and his old mother.  
 5. Let God be magnified and let me humble myself before him.  
 6. Embittered (shall be) his spirit when the voice of God shall sound the judgment because he has rejected the Spirit of God which brooded over the face of the waters when God had created the heavens and the earth and overshadowed the mother of the son of God, before that she conceived and brought forth the Messiah.  
 7. Eve added to bear Abel the brother of Cain; and after some days Cain who tilled the soil (was working in the earth) brought as a gift to the Lord some of the fruits of his soil and the Lord looked not with favor on his gift, because he had not done well.

### LESSON SEVENTEEN. Gen. IV. 14—28.

#### 1. NOTES.

295. اِفْطَنْتَ — *appekton*, § 51. B. 3. Notice that the union vowel of the 2nd pers. masc. sing. with suffixes is *o*.

296. مُمْرِسٌ. Some prepositions take the plural form before suffixes, § 77. 4.

297. اِنِّى has the point above to denote the first person, § 6. 6. (3).

293. كُلُّ مَنْ every one who, § 107. 7.

299. اِنْمَسَّنْ. The second vowel is added, § 33. 3.

300. سَبْعُ عَشْرَ one for seven i. e. seven fold.

301. اِثْنَيْنِ two.

(1) The numbers one and two agree with their nouns in gender.

(2) For the position and date, see § 110. 1.

302. **ܠܡܕܗ**. The preposition Lomadh sometimes denotes the genitive, § 98. 1.

303. **ܐܝܬܝܗ** *who hold*. This is one of the few passive participles which are used in an active sense, § 117. 4.

304. **ܐܝܬܝܗ** takes up and makes emphatic the **ܐܝܬܝܗ** which precedes, §§ 95. 3, 101.

305. **ܐܝܬܝܗ** *his sister*. An Olaph has been rejected from before the Heth, § 23. 1. (1).

306. **ܡܢܬܝܗ** is the 2nd fem. plur. of the Imperative in *a*, § 48. 2. **ܡܢܬܝܗ** is in the same place, § 59. 2.

307. **ܐܝܬܝܗ** *another*.

(1) The Olaph is occult, § 19. 1. (1) and hence is denoted by the linea occultans, § 11.

(2) Attributives follow their nouns and agree with them in gender, number and state, § 93. 3, 99. 1.

308. **ܐܝܬܝܗ** *began he (or they)*.

(1) The dot above the Shin shows that the verb is Pa'el, § 6. 6.

(2) Either the subject is Seth, or the verb is impersonal, § 122.

## 2. OBSERVATIONS.

136. Pay attention to the union vowels of the different forms of the verb before the various suffixes.

137. Some prepositions take the plural, some the singular, form before suffixes, *e. g.* **ܠܡܕܗ** and **ܠܡܕܗ** take the plural form, **ܠܡܕܗ** and **ܠܡܕܗ** the singular.

138. There is a number of ways of expressing the indefinite pronoun in Syriac. The most common is to have the interrogative pronoun preceded by **ܐܝܬܝܗ** and followed by **ܐܝܬܝܗ**.

139. The rules for cardinal numbers are the same as in Hebrew.

140. Notice the fourth way of expressing the genitive relation, vs. 20.

141. Some participles which are passive in form are active in sense, *e. g.* **אֲסֻפִּי**, vs. 21.

142. In looking for the derivation of a word or for its equivalent in the cognate languages, always see first, if possible, whether a letter has been rejected or not, *e. g.* **אֲסֻפִּי**, vs. 22.

### 3. GRAMMAR LESSON.

(1) Doubly Weak Verbs, § 62.

(2) Read over the classifications of nouns, §§ 66—75.

(3) Review § 61.

### 4. WORD LESSON.

**נִסָּא** to tempt.

**רָפָא** to heal.

**נָח** to rest.

**רָפָא** to reject.

**בִּיחַ** to show.

**רָפָא** to rebuke.

**נָח** to sigh.

**אֲסֻפִּי** to desire.

**אֲסֻפִּי** to agree

**אֲסֻפִּי** to desire.

**אֲסֻפִּי** alms.

**אֲסֻפִּי** (m.) holiness.

**אֲסֻפִּי** joy.

**אֲסֻפִּי** city.

**אֲסֻפִּי** virgin.

**אֲסֻפִּי** request.

**אֲסֻפִּי** girl.

**אֲסֻפִּי** Messiah.

### 5. EXERCISES.

1. The Lord said to the girl I will heal thee and will put a sign on thee and cause thee to dwell in the land of Nod. 2. The girls tempted the Lord and he caused them to be rejected from the city of holiness. 3. He caused Cain to rest in the city which his son had built because he desired that he should not be killed. 4. The virgin will sigh when she sees thee because thou hast rebuked her and hast rejected her request. 5. A son has been born to the virgin and thou shalt call his name Messiah. 6. Be thou agreeing with him and do not reject his request. 7. Give alms to every one who asketh of thee and there shall be joy to thee.

## LESSON EIGHTEEN. Psalm II.

## 1. NOTES.

309. **لِمَاذَا** *why? lit. for what?*

(1) This is the adverbial accusative of cause.

(2) This is the common form of the neuter of the interrogative pronoun, § 39.

310. **لِلْعَمَمَةِ** *the peoples*, § 86. 3. Singular **لِلْعَمَمَةِ**.

311. **لَهَا** is a fem. plur. of the Perf. from a Lomadh Olaph Verb, § 60. 1.

312. **لِيَسْتَعِينُوا** *together*, lit. *as one*. Note the insertion of the helping vowel *e*, § 33. 4.

313. **مَنْ** *he who sitteth*.

(1) The relative **مَنْ** sometimes stands for “he who”, “that which” etc., § 104. 2. *Rem.*

(2) The participle denotes customary actions or a continuous state, § 116. 2.

(3) For the form, see § 99. 2.

314. **لِيَقْضِيَهُ** from *al-yimeth*, from *akwimeth*, § 59. 3.

(1) **لِي** denotes the causative, § 41. 3.

(2) **قَضَى** denotes the 1st person sing. of the Perfect, § 43. 5.

315. **مَلِكِي**—*malke, my king*, §§ 36, 31. *Rem.* 1.

316. **يَقْدِرْ** *that he may declare*.

(1) **و** is a conjunction introducing the adverbial clause of purpose, § 137. 4.

(2) The verb is Ethp<sup>e</sup>el, § 41. 4, Imperfect, as shown by the preformative, § 45. It is determined as 3rd person sing. in distinction from the first plur. by the sense. Lomadh Olaph, § 60.

(3) The Shin and Tau have been transposed, § 21. 1.

317. **دِهْبَهْر**—*dh<sup>e</sup>bher<sup>e</sup>*.

(1) **و** introduces the quotation, § 135. 3. (3).

(2) For the pronunciation of the final Yudh, see § 31. *Rem.* 1.

318. **لِي** § 56. 2, 25. 1. (2), 32. 3.

319. **ܐܬܕܝܚܐ** § 21. 1, § 30. 2. (1), § 24. 2, § 12. *Rem.*, § 11. *Rem.*, 48. 3.

320. **ܐܬܕܝܚܐ** *fear*. The second *e* is a helping vowel inserted to facilitate the pronunciation of the guttural, § 28. 2. (2).

321. **ܐܬܕܝܚܐ**.

(1) **ܐܬܕܝܚܐ** is the regular pron. suffix 3rd. sing. masc. after a verbal form of the plural ending in a consonant, § 51. A.

(2) The vowel *u* of the Imperat. is shifted before suffixes, § 51. E. and § 32. 1.

322. **ܐܬܕܝܚܐ** introduces the adverbial clause of cause, § 137. 5.

323. **ܐܬܕܝܚܐ** *burneth*. The participle denotes a state, or action viewed as continuing, § 116. 1.

324. **ܐܬܕܝܚܐ** those who trust, §§ 117. 4, 99. 2, 104. 2. *Rem.*

## 2. OBSERVATIONS.

143. Nouns and pronouns may, without any change of accidence, be treated as the Arabic adverbial accusative or the Latin oblique cases to denote cause, time etc.

144. Some irregular plurals are formed by inserting Wau before the regular ending, *e. g.* **ܐܬܕܝܚܐ**, vs. 1.

145. Compound words are occasionally met with, *e. g.* **ܐܬܕܝܚܐ**, vs. 2.

146. Remember the use of the relative **ܐܬܕܝܚܐ** in the sense of "he who" when followed by a participle vs. 3 and compare the Greek and Hebrew with the article.

147. Notice how often the Syriac translators have changed the Hebrew Imperfects, Perfects etc. into different tenses, *e. g.* the Hebrew Imperfects in vss. 1 and 2 have been changed into Perfects. Let the student hereafter note these changes and seek their cause.

148. Notice the light which a study of this psalm throws on the Syrian translators' views of the text, grammar and exegesis of the psalm, *e. g.* **ܐܬܕܝܚܐ** vs. 6, **ܐܬܕܝܚܐ** vs. 12 etc.

149. Notice the differences as well as the similarities between the Syriac and the Hebrew in root, form and construction, *i. e.* as to roots,



consider (1) sometimes the same root has a different meaning in the two languages, *e. g.* **فَضَلَ**, **فَرَّطَ**, **فَرَّطَ**, **فَضَلَ**.

(2) Sometimes the same idea has a different root, *e. g.* to forsake, to make, to form.

### 3. GRAMMAR LESSON.

1. Anomalous and Defective Verbs, § 64.
2. Numerals, § 88.
3. Read, §§ 63, 65, 86, 87.
4. Review §§ 43, 45, 53, 54.

### 4. WORD LESSON.

**يَا** to go.

**يَا** to drink.

**يَا** to find, to be able.

**يَا** to come.

**يَا** to be.

**يَا** to live.

**يَا** ever.

**يَا** to give.

**يَا** to ascend.

**يَا** it behooves.

**يَا** it is well.

**يَا** it is right.

**يَا** to grieve.

**يَا** to be weary with.

### 5. EXERCISES.

1. Go thou and see why the three rulers have taken counsel together against the Lord and against his Messiah. 2. The Lord will give Zion the mountain of his holiness to his son the king. 3. Who shall ascend to the mountain of the Lord? Who shall be able to stand in the place of his holiness? 4. Let the king live for ever; let the peoples come and serve him because it is right for them to serve him with fear. 5. It behooves us to kiss the son lest he be angry and we perish from his way because that his wrath has been kindled against us. 6. The Lord was weary with the two peoples because they imagined a vain (thing) and said: Let us break the bands of the Lord and cast from us his yoke. 7. It grieved the four kings that they should not be for ever. 8. It is well to drink water from the fourth vessel of the eighth potter.

## PART II.

## NOTES.

## Jonah I.

325. **قَالَ** *saying*. For the idiom compare the Hebrew and see § 120. 1. (3) and note 139. (2).

326. **اِجْزِ** "Go". Imperative from **اِجْزِ**, § 64. 1.

327. **مَدْيَنَةَ**—*m<sup>e</sup>dhîto, city*, § 18. 2.

328. **عَلَيْهَا** *against her*. **عَلَيْهَا** takes a plural form before suffixes, § 77. 4, as also **عَلَيْهَا**.

329. **عَلَيْهَا**, § 64. 8.

330. **أَمْسَبَ**, § 64. 3.

331. **كُلَّ** Part. act. fem. from **كَلَّ**, § 54. 3. **كَلَّ** is the Infin. of the same.

332. **وَعَدًا**. Notice the position of the adjective after its noun and its agreement with it in gender, number and state, § 91. 1.

333. **أَبْ** *each*.

(1) The Olaph is occult, § 19. 1.

(2) For the use of **أَبْ** for the indefinite pronoun, see § 107. 2.

(3) **أَبْ** when denoting each or every one takes a plural verb, § 121. 2.

See further, § 90. 4. *Rem.* 2.

334. **تَكْمِ** V stem. 'Ê'Ê verb, § 54.

335. **لَهُ** line 8 is an ethical dative, §§ 124. 5, 101. B. 1. (1) *Rem.* 3.

336. **نَقِصَ** l. 10. III. stem Imperf. 3rd sing. with pron. suff. 1st plural, § 61. 2. **ن** is contracted from *ay*, § 29. 3. (1).

337. **لَهُ** l. 11, *come*. Imperat. from **لَهُ**, § 64. 4.

338. **نَبِّ**—*nedda'*, *let us know*, 1st pers. plur. Imperfect I stem from **نَبَّ**, § 58. 2. *Rem.* 1.

339. **مَنْ** l. 12, *show thou us*. III stem Imperat. sing. masc. with pron. suff. 1st plur., § 61. 3.

340. **مَنْ** l. 13, *what is?* § 103. 1. (1), § 39. *Rem.* 4, § 23. 4. (1).

341. **אַנְלָ** *what?* § 39. *Rem.* 3, § 103. 2. (2) *Rem.* This is an interrogative adjective separated from its noun by the personal pronoun.

342. **יִסְרָח** p. 12, l. 1, §§ 34. 2, 33. 1.

343. **אַנְלָ** *the men.* Rebbuy denotes the collective, § 90. 1. See also 333 above.

344. **תִּחַצֵּב**, § 46. 1.

345. **ו** *that*, § 137. 4. (1).

346. **חֲמִידִי** Imperat. 2nd masc. plur. with pron. suff. 1st sing., §§ 51, 36. 1, 32. 1.

347. **אֲנִי** l. 3. § 61. 1. (3).

348. **עַל־יְהוָה** l. 4, *on account of me.* The preposition **עַל** takes the fem. plur. form before suffixes, § 89. B. (6). The **יְ** is written with the Yudh, but belongs to the **וְ** following, the Hê having become occult because the pronoun is enclitic, § 19. 2. (4). Since a vowel cannot begin a syllable, the last consonant of the preceding word draws to it the vowel of the Hê, § 16. 2. If the preceding word end in a vowel, it forms a diphthong with the *u*. Compare **וְ** **אֲנִי** 22. 15. The same is true of **וְ**. Compare **וְ** **אֲנִי** 22. 12.

349. **אֲנִי**, §§ 37. 2, 102. 1, 90. 1.

350. **אֲנִי** l. 6, §§ 20. *Rem.* 1, 64. 3.

351. **אֲנִי**, §§ 19. 2. (1) *a*, 64. 1, 116. 1. (3) *a*.

352. **לֹא**, § 115. 3. The Syriac does not distinguish between “thou shalt not” and “do not”.

353. **חֲמִידִי**. *They took Jonah.* For the use of the pron. suff. to emphasize the object, see § 123. 2. (5). (6). (7). (8).

354. **אֲנִי**. A cognate accusative. See § 126. 4. (1).

## Jonah II.

355. **אֲנִי**. III stem, §§ 56. 4. *Rem.* 59. 5.

356. **עַל־יְהוָה**, §§ 51. 1. 6, 123. 2. (6).

357. **חֲמִידִי**, §§ 13, 33. 2, 34. 3, 77, 97. B

358. **אֲנִי** l. 13, § 110, 1. (1).

359. **אֲנִי**, § 87. 19.

360. **ܚܝܕܐ**, §§ 77, 82. *Rem.* 7.

361. **ܚܝܕܐ**, § 61. 1, 36. 1.

362. **ܚܝܕܐ**. Some verbs in Syriac, as in other languages, take a preposition before their object, § 123. 5.

363. **ܚܝܕܐ ܕܗܝܠܐ ܕܗܝܠܐ** *all thy waves* (all of them, thy waves), § 94. 6. (1).

364. **ܚܝܕܐ**, § 12. 1.

365. **ܚܝܕܐ ܕܗܝܠܐ**. The relative introduces the quotation, § 135. 3. (3).  
The stem is here reflexive, § 41. 4.

366. **ܚܝܕܐ**. V stem Part. from **ܚܝܕܐ**, § 58. 3.

367. **ܚܝܕܐ ܕܗܝܠܐ ܕܗܝܠܐ** *the earth laid hold with its bands on my face, i. e. on me*, § 105. 1. (3).

368. **ܚܝܕܐ**, § 64. 8.

369. **ܚܝܕܐ**—*hay-yay, my life*.

370. **ܚܝܕܐ**. For the reflexive verb with an object, see § 126. 2. (1).

371. **ܚܝܕܐ ܕܗܝܠܐ** *thy holy temple*. Notice that the pronoun follows the noun and not the adjective, § 99. 1. *Rem.* 3.

372. **ܚܝܕܐ** *whoever*, § 107. 7, 8, and § 108. 2.

373. **ܚܝܕܐ** *whatsoever*, § 109. 1. (3).

### Jonah III.

374. **ܚܝܕܐ ܕܗܝܠܐ**, § 110. A. 1. (1), B.

375. **ܚܝܕܐ** *saying*, § 120. 1. (3).

376. **ܚܝܕܐ**. For the form, see §§ 71. 1, 75.

377. **ܚܝܕܐ** *great to, i. e. the greatest city*, § 100. 2. (5).

378. **ܚܝܕܐ** *shall be overturned*. The participle is defined as future by the **ܚܝܕܐ**, §§ 111. 3, 116. 1. (2) b.

379. **ܚܝܕܐ**, lit. *her men*, §§ 19. 1. (1), 77.

380. **ܚܝܕܐ** *they clothed themselves with*, § 126. 2. (1). *Rem.*

381. **ܚܝܕܐ** *their magnates*. The Singular is **ܚܝܕܐ**, see § 87. 27.  
For the helping Rebhogo, see § 33. 3, 9. *Rem.*

382. **ܚܝܕܐ** *his throne*, § 86. 2. (2).

383. **ܚܝܕܐ** *the sons of men*, §§ 87. 10, 23. 4. (1).

384. ܠܚܝܬܐ, § 90.  
 385. ܠܚܝܬܐ *anything*, § 109. 1. (1).  
 386. ܠܚܝܬܐ ܬܡܝܬܐ *let them call God*, § 123. 2. (7).  
 387. ܠܚܝܬܐ. Each, § 107. 2.  
 388. ܠܚܝܬܐ, § 81. *Rem.*  
 389. ܠܚܝܬܐ *which is*, §§ 65, 128. 3. (2).  
 390. ܠܚܝܬܐ, §§ 87. 2, 20. *Rem.* 2, 34. 2.  
 391. ܠܚܝܬܐ, §§ 39. 1. *Rem.* 1, 103. 1.  
 392. ܠܚܝܬܐ, §§ 116. 1. a, 52. 3, 26. 1. (1).  
 393. ܠܚܝܬܐ introduces the indirect question, § 132. 6. (1).  
 394. ܠܚܝܬܐ introduces the negative adverbial clause of result, § 137. 4.  
 395. ܠܚܝܬܐ *that they turned*. This is an appositional substantive clause, § 135. 5.

## Jonah IV.

396. ܠܚܝܬܐ ܠܚܝܬܐ. *It was painful for Jonah*. See § 122. 2.  
 397. ܠܚܝܬܐ *very*, is a masculine noun in the absolute state used as an adverb, § 89. A.  
 398. ܠܚܝܬܐ ܠܚܝܬܐ *was not?* The answer "yes" is expected, though ܠܚܝܬܐ itself does not denote this § 132. 2. A question is often denoted in Syriac without any interrogative particle or pronoun, § 132. 1. sq.  
 399. ܠܚܝܬܐ ܠܚܝܬܐ *when I (was)*, § 130. 1. (1).  
 400. ܠܚܝܬܐ ܠܚܝܬܐ *I anticipated*, § 127. 1, 3. (1) a.  
 401. ܠܚܝܬܐ *I fled*. With the preceding verb this verb may be translated "I fled before-hand", § 133. 3 and *Rem.*  
 402. ܠܚܝܬܐ is the Ethical dative or object, § 124. 5.  
 403. ܠܚܝܬܐ ܠܚܝܬܐ, §§ 127. 1, 116. 1. (3).  
 404. ܠܚܝܬܐ ܠܚܝܬܐ *long is thy spirit, i. e. patient*.  
 405. ܠܚܝܬܐ—*saggiyo'* from *saggi'o'*, §§ 24. 1, 32. 3.  
 406. ܠܚܝܬܐ, § 53. 1, 23. 1. (3).  
 407. ܠܚܝܬܐ, § 122. 4. (2) *Rem.*  
 408. ܠܚܝܬܐ *to die*, is the subject of the nominal sentence, § 120. 1. (1), § 130. 1. (1).  
 409. ܠܚܝܬܐ ܠܚܝܬܐ *than to live*.

- (1) For the form **فَمَا**, see § 64. 6.
- (2) For the construction, see § 120. 1. (6), 100. 1. *Rem.* 2.
410. **فَمَا**. See 398.
411. **فَمَا**. See 402.
412. **فَمَا** under it, § 89. B. (3).
413. **فَمَا** that he might see, §§ 114. 4. (2), 137. 4.
414. **فَمَا**, §§ 132. 6. *Rem.*, 135. 3. (2), 113.
415. **فَمَا** should happen, § 116. 1. (3) b, 5.
416. **فَمَا** cucumber, § 24. 1, 25, 28. 2. (3).
417. **فَمَا**, §§ 26. 1. (1), 59. 6.
418. **فَمَا**, 101. 3. (2) a.
419. **فَمَا** for himself, § 105. 1. (3).
420. **فَمَا** it has come into thy hands, oh Lord, to take away my soul from me.
421. **فَمَا** because that, §§ 6. 5, 137. 5. (2).
422. **فَمَا** § 127. 1. (2).
423. **فَمَا**, § 99. 2. *Rem.* 1.
424. **فَمَا**, § 100. 1, 87. 1, 86. 14.
425. **فَمَا**. Emphatic, § 101. 1. (2).
426. **فَمَا**—**فَمَا** on which—not, § 104. 2. *Rem.*
427. **فَمَا**. See 425.
428. **فَمَا**, § 100. 1.
429. **فَمَا** fourteen, § 88. 1, 100. A. 1. (4).
430. **فَمَا**, § 85.

#### Malachi I.

431. **فَمَا**, §§ 43. 5. *Rem.* 2, 51. A, B.
432. **فَمَا**—**فَمَا**—omrittun, § 35. 2.
433. **فَمَا** followed by **فَمَا** expects the answer “yes”, § 132. 5.
434. **فَمَا**. The direct object may be preceded by Lomadh, § 123. 2.
435. **فَمَا** and if, § 138. 2. (3).
436. **فَمَا** from **فَمَا**.
437. **فَمَا** is wont to honor, § 116. 2.

438. אָל, § 138. 4. (4).  
 439. עֲנִי, § 135. 5.  
 440. אֵלֶּה ye who despise, § 136. 11.  
 441. כֵּן, § 137. 5.  
 442. סוֹאֲרִים, § 137. 5.  
 443. מִיָּמִי, § 135. 3. (3).  
 444. סוֹא, § 101. 2.  
 445. מִיָּעֲמֹס, § 29. 2. (3).  
 446. חֲכָמָא, § 132. 4.  
 447. לִפְנֵימָן that he may have mercy, §§ 137. 4. (1), 114. 4. (2) Rem. 1.  
 448. בְּיַדְכֶּם because this was in your hands, §§ 104. 7.  
 449. מַלְאֲכָא, § 130. 1. Rem.  
 450. מִיָּדָא that which is of no account.  
 451. לֹא יֵשׁ אֵין I wish nothing among you.  
 452. אֵין, vs. 12, is used as a copula, § 101. 2.  
 453. מִיָּבִי because ye are bringing, §§ 137. 5. (1).  
 454. אֵין חַסְדִּי accursed be whosoever has, § 107. 7. (4),  
 103. 1. Rem. 4.

## Malachi II.

455. אָל, vs. 2. § 138. 2. (2).  
 456. עֲלֵי is infinitive from עָלָא, § 64. 7.  
 457. מִיָּדָא, § 137. 5. (2).  
 458. אֲפִי read אֲפִי I will scatter.  
 459. אֵין, vs. 5. § 123. 2. (6).  
 460. מִיָּבִי they are asking, § 121. 7.  
 461. חֲשֵׁמָא many. The direct object is often preceded by Lomadh  
 § 123. 1. (3).  
 462. מִיָּבִי, § 116. 3. (2) c.  
 463. מִיָּבִי because, § 137. 5. (1).  
 464. מִיָּבִי, §§ 46. 1, 136. 1. (2) 3.  
 465. מִיָּבִי he who offers, § 104. 2. (2) Rem.  
 466. מִיָּבִי, vs. 15, § 106.

467. **صَب** "that which is evil", is an objective clause, § 135. 3.

468. **مَنْ يَحْكُمُ** who is judging, § 116. 3. (1) a.

### Malachi III.

469. **بَا** behold is followed here by the Participle in the future.

470. **إِنَّا صَبْرُ إِنَّا**, § 95. 1, 101. A. 2.

471. **دَنَمَقَا** that he may prepare, § 137. 4.

472. **حَس** ... ? whom, § 104. 2. Rem.

473. **صَحَصَب**, § 129. 2. a.

474. **إَعْدَد** when, § 137. 2. (1).

475. **مِنْ** which were from.

476. **خَا أَنَا** against (him) who is turned to me, § 103. 2. (3) Rem.

477. **خَا إِنَّا** because that I am, § 101. 2. (1), 130. 1, 137. 5.

478. **إِلَفَقَد**, vs. 7, § 60. 4.

479. **لَقَسَاد**, vs. 10, prove me, § 61.

480. **حَم**, vs. 13, is masc. plur. the Wau being omitted, see §§ 23. 1, 43. 5.

481. **وَعَدَعَلِي** and are built up the doers of sin and (they) tempt God and are delivered.

482. **حَص** a man with his neighbor, i. e. one with another.

483. **ح** mine, § 106. Rem. 4.

484. **سَات**, § 116. 2. (1).

485. **مَحَس** those who serve, § 104. 2. (2). Rem.

### Malachi IV.

486. **وَبَا** when shall burn, § 137. 2. (1).

487. **حَبْتَك** to you, i. e. to the fecrers of my name, § 94. 1.

488. **إِلَفَعِي** remember, §§ 11. 5. Rem., 48. 3, 126. 2. (1).

489. **حَق** to you Elias, § 124. 3.



## Matthew XXVI.

490. אֲנִי הָאֵלֹהִים, § 116. 3.
491. מִן before its noun, § 99. 1. *Rem.* 1, § 96. 2. *b.*
492. מִן an irregular plural used in a singular sense, § 86. 16.
493. אֵלֶיךָ, § 122. 5.
494. מִן from לֵב to trouble, to weary. For the form see § 32, 3, 29. 1. (3).
495. הָאֵלֹהִים לְאֵלֶיךָ, § 123. 2. (7). *Rem.*
496. אֲנִי מְבַרְכֶּנִי introduces the appositional substantive clause, § 135. 5.
497. אֲנִי as that which is for my burial.
498. מִן for a memorial of her, § 96. I. 4. *b.*
499. מִן, § 129. 2. (3).
500. מִן, § 124. 5.
501. מִן מִן one by one.
502. מִן, emphatic, § 101. A. 1. (2).
503. מִן, Impossible condition, § 138. 5.
504. מִן לְאֵלֶיךָ, § 101. A. 2. (2).
505. מִן הַדָּם הַזֶּה this is my blood that of the new testament, § 96. II. *Rem.* 1.
506. מִן, § 87. 15.
507. מִן, § 90. 4. *Rem.* 1.
508. מִן although, § 137. 6.
509. מִן, vs. 35, § 138. 2. (2).
510. מִן לְאֵלֶיךָ, § 127. 9.
511. מִן מִן sleeping, lit. while they were sleeping.
512. מִן . . . מִן, vs. 42, § 133. 1. *Rem.* 1
513. מִן הַמִּשְׁכָּה the same word, § 102. 3. (2) *a.*
514. מִן, vs. 46, § 102. 7.
515. מִן, vs. 47. while, § 137. 2. (2).
516. מִן מִן had given, § 127. 1. (2).
517. מִן, vs. 48, him whom I shall kiss, the same is he, him seize.
518. מִן, vs. 50, is it on account of this that thou hast come my friend? §§ 132. 2, 135. 1.

519.  $\text{סָתָּה}$ , vs. 50, § 93. II. 1. (3).

520.  $\text{יֹשֵׁב}$ , vs. 64, *him who sitteth*, § 104. 2. (2) *Rem.*

521.  $\text{בְּהַחֲמִשָּׁה שָׁעָה}$  in the same hour, § 102. 3. (2) *a.*

### Matthew XXVII.

522.  $\text{מָה זֶה לָנוּ}$  *what is that to us?* § 103. 1. *Rem.* 1.

523.  $\text{אֵל}$ , § 101. 2. (1).

524.  $\text{עָרֵב}$ , § 109. 1. (3).

525.  $\text{בְּמִינָהּ}$ , limits the preceding pronominal suffix, § 136. 4.

526.  $\text{כֵּן}$ , vs. 9, *some*, § 107. 4.

527.  $\text{כֹּחַ}$ , vs. 12, *while they were eating the pieces of him, i. e. calumniating him.*

528.  $\text{מִי}$ , § 110. 1. (2).

529.  $\text{בְּיָדְךָ}$ , § 106. 1.

530.  $\text{וְ}$ , vs. 19, *let there be nothing belonging to thee and to that just man, i. e. have thou nothing to do with him.*

531.  $\text{לְחִמְדֵּךְ}$ , vs. 22, § 95. 2. (3).

532.  $\text{לֹא־סָתָּה}$ , vs. 24, § 116. 1.

533.  $\text{עָשָׂה}$ , Pa'el pass. part., § 60. 5.

534.  $\text{חָלַל}$ , the plural verb, because the singular noun is collective, § 90.

535.  $\text{לְכָל־שָׂדֵה}$ , § 125. 1. (2).

536.  $\text{וְכָפַר}$ , vs. 30, *kept smiting*, § 116. 2. (3).

537.  $\text{כֹּחַ}$ , vs. 31, *as they were going out they found*, § 116. 1. (3) *b.*

538.  $\text{כֹּחַ}$ , vs. 35, "*and when they had crucified him they parted his garments*". Notice the distinction between the Perfect here and the Participle in the preceding note, § 112. 1. (3).

539.  $\text{אֲחַיֵּם}$  *he made alive*, § 64. 6.

540.  $\text{אֵל}$ , § 110. 1. (1). Compare for  $\text{אֵל}$ , § 110. 1. (2).

541.  $\text{אֵלֵינוּ}$ , vs. 51. The first is in the masc. plur. agreeing with "faces"; the second is in the fem. plur. agreeing with "rocks". For the fem., see § 43. 5.

542.  $\text{וְכָל־הַיּוֹדְעִים}$  *and those who were with him*, § 104. 2. (2) *Rem.*

543.  $\text{וְשֶׁנֶּחֱמָה}$ , §§ 60. 1, 127. 2, (2).  
 544.  $\text{וְשֶׁנֶּחֱמָה}$ , § 127. 1. (2), 128. 2. *Rem.*  
 545.  $\text{וְשֶׁנֶּחֱמָה}$ , vs. 56. § 96. II. *Rem.* 1.  
 546.  $\text{וְשֶׁנֶּחֱמָה}$ , vs. 57, § 101. A. 1. (1).

## Matthew XXVIII.

547.  $\text{וּלְיוֹם הַאֶחָד}$  *the first day of the week*, § 88. *Rem.* 5.  
 548.  $\text{וְשֶׁנֶּחֱמָה}$ , Compare 544.  
 549.  $\text{וְשֶׁנֶּחֱמָה}$ , *fear before him*. Objective genitive, § 96. I. 4.  
 550. Vs. 5.  $\text{וְשֶׁנֶּחֱמָה}$  *women*, § 87. 8.  
 551.  $\text{וְשֶׁנֶּחֱמָה}$  *who was crucified*, § 136. 1. (2), 2.  
 552. Vs. 6.  $\text{וְשֶׁנֶּחֱמָה}$ , vs. 7.  $\text{וְשֶׁנֶּחֱמָה}$ , §§ 60, 64. 1, 4.  
 553.  $\text{וְשֶׁנֶּחֱמָה}$ , vs. 7, is Pa'el Perfect.  
 554.  $\text{וְשֶׁנֶּחֱמָה}$ , vs. 8, fem. plur. part.;  $\text{וְשֶׁנֶּחֱמָה}$ , Imperf. 3rd. fem. plur.  
 555.  $\text{וְשֶׁנֶּחֱמָה}$ , § 138. 1. (3), 112. 3. (2) b.  
 556.  $\text{וְשֶׁנֶּחֱמָה}$ , vs. 14, *those who are without care*, §§ 93. 2. (2), 104. 2. (2) *Rem.*  
 557.  $\text{וְשֶׁנֶּחֱמָה}$ , vs. 20, *whatsoever*, § 109. 8.  
 558.  $\text{וְשֶׁנֶּחֱמָה}$ , § 108. 1. (4).
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# WORD LISTS—SYRIAC.

## LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the New Testament.

1.	ܐܝܬܐ	18.	ܡܬܐ	35.	ܡܬܐ	52.	ܡܬܐ
2.	ܐܝܬܐ	19.	ܡܬܐ	36.	ܡܬܐ	53.	ܡܬܐ
3.	ܐܝܬܐ	20.	ܡܬܐ	37.	ܡܬܐ	54.	ܡܬܐ
4.	ܐܝܬܐ	21.	ܡܬܐ	38.	ܡܬܐ	55.	ܡܬܐ
5.	ܐܝܬܐ	22.	ܡܬܐ	39.	ܡܬܐ	56.	ܡܬܐ
6.	ܐܝܬܐ	23.	ܡܬܐ	40.	ܡܬܐ	57.	ܡܬܐ
7.	ܐܝܬܐ	24.	ܡܬܐ	41.	ܡܬܐ	58.	ܡܬܐ
8.	ܐܝܬܐ	25.	ܡܬܐ	42.	ܡܬܐ	59.	ܡܬܐ
9.	ܐܝܬܐ	26.	ܡܬܐ	43.	ܡܬܐ	60.	ܡܬܐ
10.	ܐܝܬܐ	27.	ܡܬܐ	44.	ܡܬܐ	61.	ܡܬܐ
11.	ܐܝܬܐ	28.	ܡܬܐ	45.	ܡܬܐ	62.	ܡܬܐ
12.	ܐܝܬܐ	29.	ܡܬܐ	46.	ܡܬܐ	63.	ܡܬܐ
13.	ܐܝܬܐ	30.	ܡܬܐ	47.	ܡܬܐ	64.	ܡܬܐ
14.	ܐܝܬܐ	31.	ܡܬܐ	48.	ܡܬܐ	65.	ܡܬܐ
15.	ܐܝܬܐ	32.	ܡܬܐ	49.	ܡܬܐ	66.	ܡܬܐ
16.	ܐܝܬܐ	33.	ܡܬܐ	50.	ܡܬܐ	67.	ܡܬܐ
17.	ܐܝܬܐ	34.	ܡܬܐ	51.	ܡܬܐ	68.	ܡܬܐ

69.	اَمْنٌ	98.	سَمَرٌ	127.	طَا	156.	عَلِيٌّ
70.	اِنَّا	99.	سَمٌ	128.	قَفَرٌ	157.	عَلِيًّا
71.	اَعْفَ	100.	سَمَدٌ	129.	طَلَا	158.	عَلِيَّو
72.	اَزَى	101.	سَمَدِ	130.	طَلَفٌ	159.	عَلِيَّو
73.	سَصَدٌ	102.	يَلَاخُ	131.	طَلَا	160.	طَلَا
74.	سَصَلٌ	103.	لَمْ	132.	عَلَفٌ	161.	لَمْ
75.	سَصَبٌ	104.	يَلَا	133.	عَلَفٌ	162.	لَمْ
76.	سَبَبٌ	105.	يَلَاخُ	134.	طَلَفٌ	163.	لَمْ
77.	سَبَوٌ	106.	يَلَا	135.	عَلَا	164.	لَمْ
78.	سَبٌ	107.	يَقْفُ	136.	عَلَا	165.	لَمْ
79.	سَدَدٌ	108.	يَلَا	137.	عَلَا	166.	لَمْ
80.	سَدَا	109.	مُطَفٌ	138.	عَلَا	167.	لَمْ
81.	سَدَبٌ	110.	مُطَا	139.	مَدَدٌ	168.	لَمْ
82.	سَدِ	111.	مُطَفٌ	140.	مَدَدِ	169.	لَمْ
83.	سَدَا	112.	مَدَا	141.	مَدَدٌ	170.	لَمْ
84.	سَدَبٌ	113.	مَدَا	142.	لَا	171.	لَمْ
85.	سَدَا	114.	مَدَا	143.	لَا	172.	لَمْ
86.	سَدَبٌ	115.	يَلَا	144.	لَا	173.	لَمْ
87.	سَدَا	116.	يَلَا	145.	لَا	174.	لَمْ
88.	سَدَا	117.	يَلَا	146.	لَا	175.	لَمْ
89.	سَدَا	118.	يَلَا	147.	لَا	176.	لَمْ
90.	سَدَا	119.	يَلَا	148.	لَا	177.	لَمْ
91.	سَدَا	120.	يَلَا	149.	لَا	178.	لَمْ
92.	سَدَا	121.	يَلَا	150.	لَا	179.	لَمْ
93.	سَدَا	122.	يَلَا	151.	لَا	180.	لَمْ
94.	سَدَا	123.	يَلَا	152.	لَا	181.	لَمْ
95.	سَدَا	124.	يَلَا	153.	لَا	182.	لَمْ
96.	سَدَا	125.	يَلَا	154.	لَا	183.	لَمْ
97.	سَدَا	126.	يَلَا	155.	لَا	184.	لَمْ

185.	مُصَرِّع	214.	فَلَسَ	243.	مُصَلِّ	272.	مُصَفِّ
186.	مُصَفِّ	215.	فَلَا	244.	مُتَلَا	273.	مُصَفِّ
187.	مُطَا	216.	فَصَّ	245.	مُطَا	274.	مُطَا
188.	مُطَا	217.	فَصَفَّ	246.	مُطَا	275.	مُطَا
189.	مُطَا	218.	مُطَا	247.	مُطَا	276.	مُطَا
190.	مُطَا	219.	مُطَا	248.	مُطَا	277.	مُطَا
191.	مُطَا	220.	مُطَا	249.	مُطَا	278.	مُطَا
192.	مُطَا	221.	مُطَا	250.	مُطَا	279.	مُطَا
193.	مُطَا	222.	مُطَا	251.	مُطَا	280.	مُطَا
194.	مُطَا	223.	مُطَا	252.	مُطَا	281.	مُطَا
195.	مُطَا	224.	مُطَا	253.	مُطَا	282.	مُطَا
196.	مُطَا	225.	مُطَا	254.	مُطَا	283.	مُطَا
197.	مُطَا	226.	مُطَا	255.	مُطَا	284.	مُطَا
198.	مُطَا	227.	مُطَا	256.	مُطَا	285.	مُطَا
199.	مُطَا	228.	مُطَا	257.	مُطَا	286.	مُطَا
200.	مُطَا	229.	مُطَا	258.	مُطَا	287.	مُطَا
201.	مُطَا	230.	مُطَا	259.	مُطَا	288.	مُطَا
202.	مُطَا	231.	مُطَا	260.	مُطَا	289.	مُطَا
203.	مُطَا	232.	مُطَا	261.	مُطَا	290.	مُطَا
204.	مُطَا	233.	مُطَا	262.	مُطَا	291.	مُطَا
205.	مُطَا	234.	مُطَا	263.	مُطَا	292.	مُطَا
206.	مُطَا	235.	مُطَا	264.	مُطَا	293.	مُطَا
207.	مُطَا	236.	مُطَا	265.	مُطَا	294.	مُطَا
208.	مُطَا	237.	مُطَا	266.	مُطَا	295.	مُطَا
209.	مُطَا	238.	مُطَا	267.	مُطَا	296.	مُطَا
210.	مُطَا	239.	مُطَا	268.	مُطَا	297.	مُطَا
211.	مُطَا	240.	مُطَا	269.	مُطَا	298.	مُطَا
212.	مُطَا	241.	مُطَا	270.	مُطَا	299.	مُطَا
213.	مُطَا	242.	مُطَا	271.	مُطَا	300.	مُطَا

301.	لَو	303.	لَو	305.	لَو	307.	لَو
302.	لَو	304.	لَو	306.	لَو	308.	لَو

## LIST II.

Nouns occurring ten times or more.

1.	أَنَا	23.	إِنَّمَا	45.	عَدَمًا	67.	بَشَرًا
2.	أَعْرَبًا	24.	أَيْدِيًا	46.	صَحَابًا	68.	بَعْدًا
3.	أَهْلًا	25.	أَشْدَدًا	47.	صَحَابَةً	69.	بَشِيرًا
4.	أَهْلًا	26.	إِسْمَاعِيلًا	48.	عَمْرًا	70.	بَشَرًا
5.	أَهْلًا	27.	أَفْ	49.	صَحَابَةً	71.	بَشَرًا
6.	إِدْنًا	28.	أَيْمَنَ	50.	صَحَابَةً	72.	بَشَرًا
7.	أَهْلًا	29.	إِدْنًا	51.	صَحَابَةً	73.	بَشَرًا
8.	أَهْلًا	30.	إِدْنًا	52.	صَحَابَةً	74.	بَشَرًا
9.	أَهْلًا	31.	إِدْنًا	53.	صَحَابَةً	75.	بَشَرًا
10.	أَهْلًا	32.	إِدْنًا	54.	صَحَابَةً	76.	بَشَرًا
11.	إِسْمَاعِيلًا	33.	أَوْ	55.	بَشَرًا	77.	بَشِيرًا
12.	أَهْلًا	34.	أَهْلًا	56.	بَشَرًا	78.	بَشَرًا
13.	أَهْلًا	35.	أَهْلًا	57.	بَشَرًا	79.	بَشِيرًا
14.	أَهْلًا	36.	بَشَرًا	58.	بَشَرًا	80.	بَشَرًا
15.	إِسْمَاعِيلًا	37.	بَشَرًا	59.	بَشَرًا	81.	بَشَرًا
16.	أَهْلًا	38.	بَشَرًا	60.	بَشَرًا	82.	بَشِيرًا
17.	بَشَرًا	39.	بَشَرًا	61.	بَشَرًا	83.	بَشَرًا
18.	بَشَرًا	40.	بَشَرًا	62.	بَشَرًا	84.	بَشَرًا
19.	بَشَرًا	41.	بَشَرًا	63.	بَشَرًا	85.	بَشَرًا
20.	بَشَرًا	42.	بَشَرًا	64.	بَشَرًا	86.	بَشِيرًا
21.	بَشَرًا	43.	بَشَرًا	65.	بَشَرًا	87.	بَشَرًا
22.	بَشَرًا	44.	بَشَرًا	66.	بَشَرًا	88.	بَشِيرًا

89. سَوْبُ	118. سَدَوَا	147. سَعَدَا	176. سَمَّيْ
90. سَطَا	119. سَاوَا	148. سَعِيْمَا	177. سَمِيْزَا
91. سَمْلَدَا	120. سَاوَا	149. سَا	178. سَاغَا
92. سَوَا	121. سَاوَا	150. سَاوَا	179. سَاوَا
93. سَا	122. سَمِيْمَا	151. سَا	180. سَاوَا
94. سَا	123. سَمِيْمَا	152. سَا	181. سَا
95. سَاوَا	124. سَمِيْمَا	153. سَا	182. سَا
96. سَاوَا	125. سَا	154. سَاوَا	183. سَا
97. سَاوَا	126. سَاوَا	155. سَاوَا	184. سَاوَا
98. سَاوَا	127. سَمِيْمَا	156. سَا	185. سَاوَا
99. سَاوَا	128. سَمِيْمَا	157. سَمِيْمَا	186. سَاوَا
100. سَاوَا	129. سَمِيْمَا	158. سَا	187. سَاوَا
101. سَاوَا	130. سَمِيْمَا	159. سَا	188. سَاوَا
102. سَاوَا	131. سَمِيْمَا	160. سَا	189. سَاوَا
103. سَاوَا	132. سَمِيْمَا	161. سَاوَا	190. سَا
104. سَاوَا	133. سَمِيْمَا	162. سَاوَا	191. سَمِيْمَا
105. سَاوَا	134. سَمِيْمَا	163. سَا	192. سَمِيْمَا
106. سَاوَا	135. سَمِيْمَا	164. سَا	193. سَمِيْمَا
107. سَمِيْمَا	136. سَمِيْمَا	165. سَمِيْمَا	194. سَمِيْمَا
108. سَمِيْمَا	137. سَمِيْمَا	166. سَمِيْمَا	195. سَمِيْمَا
109. سَمِيْمَا	138. سَمِيْمَا	167. سَمِيْمَا	196. سَمِيْمَا
110. سَمِيْمَا	139. سَمِيْمَا	168. سَمِيْمَا	197. سَمِيْمَا
111. سَمِيْمَا	140. سَمِيْمَا	169. سَمِيْمَا	198. سَمِيْمَا
112. سَمِيْمَا	141. سَمِيْمَا	170. سَمِيْمَا	199. سَمِيْمَا
113. سَمِيْمَا	142. سَمِيْمَا	171. سَمِيْمَا	200. سَمِيْمَا
114. سَمِيْمَا	143. سَمِيْمَا	172. سَمِيْمَا	201. سَمِيْمَا
115. سَمِيْمَا	144. سَمِيْمَا	173. سَمِيْمَا	202. سَمِيْمَا
116. سَمِيْمَا	145. سَمِيْمَا	174. سَمِيْمَا	203. سَمِيْمَا
117. سَمِيْمَا	146. سَمِيْمَا	175. سَمِيْمَا	204. سَمِيْمَا



205.	كَلَا	234.	مَنْدَا	263.	لَعْمَا	292.	خَهْلَا
206.	كَلْمَا	235.	مَنْصَبْ طَا قَا	264.	لُيْسَا	293.	خَدَوْدَهْ
207.	مَدَامَدَا	236.	مَنْصَبْ نَهْ	265.	سَصَا	294.	خَدَوْدَا
208.	مَدَايْدَا	237.	مَنْصَبِيْنَا	266.	سَصْرَا	295.	خَبْرَا
209.	مَخْرَا	238.	مَنْسَبَا	267.	سَهْ	296.	خَبْرَا
210.	مَخْرَا دَوَسَا	239.	مَنْخَبْرَا	268.	سَهْرَا	297.	خَلَا
211.	مَخْرَصَا	240.	مَنْحَبَا	269.	سَهْرَا	298.	خَلْمَصَا
212.	مَخْرَصَا	241.	مَنْخَصَدَبْ دَا	270.	سَهْرَدَا	299.	خَلَامَا
213.	مَخْرَبِيْدَا	242.	مَخَصَفَا	271.	سَهْلَا	300.	دَخْرَا
214.	مَخْرَبَا	243.	مَخْرُكَا	272.	سَهْصَهْرَا	301.	خَلْمَلَا
215.	مَخْرَبَا	244.	مَخْرَا	273.	سَهْصَهْرَا	302.	كَلْبَا
216.	مَدَشَهْ دَا	245.	مُخْرَا	274.	سَهْطَا	303.	خَلْبَا
217.	مَخَدَا	246.	مَخْمَسَا	275.	سَهْطَا	304.	خَمْرَا
218.	مَدَهْ	247.	مُخْمَلَا	276.	سَهْطَهْ	305.	خَهْرَا
219.	مُخْمَدَا	248.	مُخْمَلْمَلَا	277.	سَهْطَا	306.	كَنْبَكَا
220.	مُخْسَبَا	249.	خَمَدَا دَا	278.	سَهْطَا	307.	خَهْرَا
221.	مُخْمَصَدَا	250.	مَدَلَا	279.	سَهْرَا	308.	خَدِيْسَا
222.	مَدِيْرَا	251.	لَصِيْبَا	280.	سَهْطِيْنَا	309.	خَدِيْمَا
223.	مُخْلَا	252.	لَصِيْمَهْ	281.	سَهْطِيْنَا	310.	خَدِيْمَا
224.	مَخْدَا	253.	لُيْسِيْنَا	282.	سَهْطِيْنَا	311.	مَادَا
225.	مُخَصَّطَا	254.	لُيْسَا	283.	خَصْرَا	312.	مَهْرَا
226.	مُخَصَّصَدَا	255.	لُدْرِيْنَا	284.	خَصْرَا	313.	مَدَسَلَا
227.	مُخْمَصَا	256.	لُدْنَا	285.	خَصْرَهْ دَا	314.	مَدَا
228.	مُخْلَا	257.	لُدْرَا	286.	خَصْرَا	315.	مَدَمْرِيْنَا
229.	مُخْلَا	258.	لُيْسَا	287.	خَصْرَا	316.	مَدَوْعَلَا
230.	مُخْلَا	259.	لُيْسَا	288.	خَصْرَا	317.	مَدِيْلَا
231.	مُخْلَمَلَا	260.	لُحْلَا	289.	خَصْرِيْنَا	318.	مَدَوْدَا
232.	مُخْلَا	261.	لُيْمَدَسَا	290.	خَصْرِيْنَا	319.	مَدَوْدَا
233.	مُخْلَمَلَا	262.	لُيْمَدَسَا	291.	خَهْلَا	320.	مَدَوْدَا

321. قَدَّعْطَا	346. قَلْبَا	371. قَمْعَ	396. قَمْعِي
322. قَدَّعْطَا	347. قَلْبَا	372. قَمْعَا	397. قَمْعَا
323. قَدَّعْطَا	348. قَمَا	373. قَمْعَا	398. قَمْعَا
324. قَدَّعْطَا	349. قَمْعَا	374. قَمْعَا	399. قَمْعَا
325. قَدَّعْطَا	350. قَمْعَا	375. قَمْعَا	400. قَمْعَا
326. قَدَّعْطَا	351. قَمْعَا	376. قَمْعَا	401. قَمْعَا
327. قَدَّعْطَا	352. قَمْعَا	377. قَمْعَا	402. قَمْعَا
328. قَدَّعْطَا	353. قَمْعَا	378. قَمْعَا	403. قَمْعَا
329. قَدَّعْطَا	354. قَمْعَا	379. قَمْعَا	404. قَمْعَا
330. قَدَّعْطَا	355. قَمْعَا	380. قَمْعَا	405. قَمْعَا
331. قَدَّعْطَا	356. قَمْعَا	381. قَمْعَا	406. قَمْعَا
332. قَدَّعْطَا	357. قَمْعَا	382. قَمْعَا	407. قَمْعَا
333. قَدَّعْطَا	358. قَمْعَا	383. قَمْعَا	408. قَمْعَا
334. قَدَّعْطَا	359. قَمْعَا	384. قَمْعَا	409. قَمْعَا
335. قَدَّعْطَا	360. قَمْعَا	385. قَمْعَا	410. قَمْعَا
336. قَدَّعْطَا	361. قَمْعَا	386. قَمْعَا	411. قَمْعَا
337. قَدَّعْطَا	362. قَمْعَا	387. قَمْعَا	412. قَمْعَا
338. قَدَّعْطَا	363. قَمْعَا	388. قَمْعَا	413. قَمْعَا
339. قَدَّعْطَا	364. قَمْعَا	389. قَمْعَا	414. قَمْعَا
340. قَدَّعْطَا	365. قَمْعَا	390. قَمْعَا	415. قَمْعَا
341. قَدَّعْطَا	366. قَمْعَا	391. قَمْعَا	416. قَمْعَا
342. قَدَّعْطَا	367. قَمْعَا	392. قَمْعَا	417. قَمْعَا
343. قَدَّعْطَا	368. قَمْعَا	393. قَمْعَا	418. قَمْعَا
344. قَدَّعْطَا	369. قَمْعَا	394. قَمْعَا	419. قَمْعَا
345. قَدَّعْطَا	370. قَمْعَا	395. قَمْعَا	

# WORD LISTS—ENGLISH.

## LIST I.

Verbs occurring ten times or more in Schaaf's Concordance of the New Testament.

- |                |                     |                 |
|----------------|---------------------|-----------------|
| 1. perish      | 24. console         | 47. trample     |
| 2. mourn       | 25. weep            | 48. fear        |
| 3. trade       | 26. devour          | 49. be pure     |
| 4. go          | 27. build           | 50. remember    |
| 5. seize       | 28. despise         | 51. disturb     |
| 6. delay       | 29. be sweet        | 52. be like     |
| 7. there is    | 30. cry             | 53. sleep       |
| 8. eat         | 31. search          | 54. wonder      |
| 9. learn       | 32. decrease        | 55. rise        |
| 10. compel     | 33. prove           | 56. quench      |
| 11. believe    | 34. create          | 57. tie         |
| 12. say        | 35. bless           | 58. seek        |
| 13. heal       | 36. choose          | 59. be          |
| 14. bind       | 37. commit adultery | 60. go          |
| 15. meet       | 38. circumcise      | 61. turn        |
| 16. pour       | 39. reveal          | 62. injure      |
| 17. come       | 40. complete        | 63. it is right |
| 18. be evil    | 41. steal           | 64. bring       |
| 19. scathe     | 42. commend         | 65. be just     |
| 20. be ashamed | 43. sacrifice       | 66. shine       |
| 21. laugh at   | 44. lead            | 67. be moved    |
| 22. cease      | 45. lie             | 68. conquer     |
| 23. conceive   | 46. judge           |                 |

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|-----------------|----------------|-------------------|
| 69. sing        | 108. hide      | 147. there is not |
| 70. be a harlot | 109. sound     | 148. eat          |
| 71. crucify     | 110. lead      | 149. be grieved   |
| 72. sow         | 111. to be dry | 150. die          |
| 73. love        | 112. thank     | 151. smite        |
| 74. corrupt     | 113. know      | 152. come         |
| 75. bind        | 114. give      | 153. be humble    |
| 76. rejoice     | 115. bow       | 154. be full      |
| 77. surround    | 116. learn     | 155. counsel      |
| 78. owe         | 117. swear     | 156. speak        |
| 79. show        | 118. add       | 157. be able      |
| 80. strengthen  | 119. care      | 158. dare         |
| 81. spare       | 120. burn      | 159. anoint       |
| 82. look        | 121. honor     | 160. prophesy     |
| 83. see         | 122. be great  | 161. strike       |
| 84. bind        | 123. inherit   | 162. abide        |
| 85. sin         | 124. extend    | 163. shine        |
| 86. snatch      | 125. sit       | 164. rest         |
| 87. live        | 126. abound    | 165. go down      |
| 88. sleep       | 127. rebuke    | 166. guard        |
| 89. change      | 128. correct   | 167. kill         |
| 90. be gracious | 129. prohibit  | 168. be sober     |
| 91. strangle    | 130. collect   | 169. receive      |
| 92. want        | 131. conceal   | 170. tempt        |
| 93. be diligent | 132. accuse    | 171. ascend       |
| 94. reap        | 133. hunger    | 172. fall         |
| 95. free        | 134. deny      | 173. go out       |
| 96. think       | 135. to be sad | 174. plant        |
| 97. be useful   | 136. preach    | 175. cleave to    |
| 98. be dark     | 137. wrap      | 176. beat         |
| 99. suffer      | 138. offend    | 177. kiss         |
| 100. seal       | 139. write     | 178. give         |
| 101. be proud   | 140. continue  | 179. defile       |
| 102. defraud    | 141. fight     | 180. satisfy      |
| 103. envy       | 142. be weary  | 181. hope         |
| 104. err        | 143. encourage | 182. be great     |
| 105. taste      | 144. clothe    | 183. worship      |
| 106. bear       | 145. accompany | 184. witness      |
| 107. obey       | 146. curse     |                   |

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|-------------------|--------------------|--------------------|
| 185. put          | 224. depart        | 263. ride          |
| 186. subvert      | 225. separate      | 264. cast          |
| 187. expect       | 226. extend        | 265. meditate      |
| 188. perceive     | 227. expound       | 266. feed          |
| 189. reject       | 228. open          | 267. lament        |
| 190. ascend       | 229. wish          | 268. ask           |
| 191. lie down     | 230. dip           | 269. take captive  |
| 192. hate         | 231. thirst        | 270. be glorious   |
| 193. be poor      | 232. hunt          | 271. praise        |
| 194. work         | 233. fast          | 272. lean          |
| 195. suffice      | 234. revile        | 273. be tumultuous |
| 196. be vacant    | 235. pray          | 274. hurl          |
| 197. destroy      | 236. be vile       | 275. send          |
| 198. make         | 237. lacerate      | 276. be worthy     |
| 199. pass over    | 238. receive       | 277. wash          |
| 200. aid          | 239. bury          | 278. despise       |
| 201. remember     | 240. sanctify      | 279. compel        |
| 202. grieve       | 241. remain        | 280. sleep         |
| 203. watch        | 242. arise         | 281. be able       |
| 204. cover        | 243. kill          | 282. be at rest    |
| 205. enter        | 244. possess       | 283. send          |
| 206. baptize      | 245. cry           | 284. rule          |
| 207. labor        | 246. break         | 285. finish        |
| 208. inhabit      | 247. call          | 286. name          |
| 209. answer       | 248. be nigh       | 287. hear          |
| 210. flee         | 249. be hard       | 288. minister      |
| 211. to be rich   | 250. be great      | 289. change        |
| 212. persuade     | 251. desire        | 290. torment       |
| 213. divide       | 252. be angry      | 291. narrate       |
| 214. serve        | 253. stone         | 292. please        |
| 215. return       | 254. go            | 293. drink         |
| 216. permit       | 255. pursue        | 294. bear          |
| 217. decree       | 256. disturb       | 295. loose         |
| 218. do           | 257. run           | 296. confirm       |
| 219. liberate     | 258. be inebriated | 297. drink         |
| 220. command      | 259. exult         | 298. communicate   |
| 221. be tolerable | 260. be high       | 299. be silent     |
| 222. fly          | 261. love          | 300. arrange       |
| 223. remunerate   | 262. murmur        |                    |

301. repent  
302. return  
303. hope

304. hang  
305. admire  
306. offend

307. prepare  
308. direct

## LIST II.

Nouns and other words occurring ten times or more.

- |                 |                  |                |
|-----------------|------------------|----------------|
| 1. father       | 31. Gentile      | 60. for        |
| 2. loss         | 32. widow        | 61. revelation |
| 3. hire         | 33. earth        | 62. side       |
| 4. hireling     | 34. sign         | 63. thief      |
| 5. letter       | 35. place        | 64. leper      |
| 6. ear          | 36. shame        | 65. sacrifice  |
| 7. affliction   | 37. consolation  | 66. liar       |
| 8. water        | 38. bad          | 67. gold       |
| 9. way          | 39. evil         | 68. place      |
| 10. brother     | 40. house        | 69. fearful    |
| 11. other       | 41. building     | 70. fear       |
| 12. hand        | 42. sweet        | 71. demon      |
| 13. tree        | 43. flesh        | 72. own        |
| 14. day         | 44. behind       | 73. but        |
| 15. calumniator | 45. petition     | 74. judgment   |
| 16. stranger    | 46. end          | 75. judge      |
| 17. god         | 47. evening      | 76. denar      |
| 18. thousand    | 48. son          | 77. covenant   |
| 19. ship        | 49. knee         | 78. pure       |
| 20. mother      | 50. creature     | 79. purity     |
| 21. Amen        | 51. creator      | 80. male       |
| 22. when        | 52. but          | 81. blood      |
| 23. man         | 53. origin       | 82. likeness   |
| 24. woman       | 54. after        | 83. tear       |
| 25. chain       | 55. man          | 84. generation |
| 26. scheme      | 56. gehenna      | 85. behold     |
| 27. also        | 57. midst        | 86. governor   |
| 28. face        | 58. circumcision | 87. member     |
| 29. purple      | 59. robber       | 88. overthrow  |
| 30. lion        |                  |                |

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|-------------------|----------------------|------------------|
| 89. then          | 128. life            | 167. day         |
| 90. temple        | 129. strength        | 168. to-day      |
| 91. faith         | 130. wise            | 169. gain        |
| 92. here          | 131. wisdom          | 170. glory       |
| 93. woe           | 132. sound           | 171. child       |
| 94. time          | 133. in exchange for | 172. begetter    |
| 95. Sadducees     | 134. ferment         | 173. glorious    |
| 96. righteous     | 135. wine            | 174. month       |
| 97. righteousness | 136. wrath           | 175. inheritance |
| 98. alms          | 137. grace           | 176. more        |
| 99. movement      | 138. profane         | 177. more        |
| 100. olive        | 139. wanting         | 178. sorrow      |
| 101. victory      | 140. want            | 179. just        |
| 102. adultery     | 141. zeal            | 180. justice     |
| 103. little       | 142. perseverance    | 181. already     |
| 104. cross        | 143. back            | 182. when        |
| 105. seed         | 144. mute            | 183. priest      |
| 106. free         | 145. end             | 184. star        |
| 107. beloved      | 146. suffering       | 185. priest      |
| 108. corruption   | 147. darkness        | 186. sickness    |
| 109. neighbor     | 148. supper          | 187. throne      |
| 110. one          | 149. sister          | 188. nature      |
| 111. joy          | 150. husband         | 189. stone       |
| 112. around       | 151. good            | 190. all         |
| 113. new          | 152. report          | 191. crown       |
| 114. love         | 153. happiness       | 192. synagogue   |
| 115. serpent      | 154. family          | 193. crown       |
| 116. rod          | 155. error           | 194. fellow      |
| 117. white        | 156. rock            | 195. cup         |
| 118. desolation   | 157. goodness        | 196. silver      |
| 119. vision       | 158. youth           | 197. sick        |
| 120. swine        | 159. unclean         | 198. belly       |
| 121. sin          | 160. impure          | 199. vineyard    |
| 122. sin          | 161. impurity        | 200. book        |
| 123. sinner       | 162. error           | 201. heart       |
| 124. wheat        | 163. beautiful       | 202. clothing    |
| 125. living       | 164. knowledge       | 203. alone       |
| 126. debtor       | 165. Jew             | 204. bread       |
| 127. animal       | 166. teaching        |                  |

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|-----------------|------------------|-----------------|
| 205. night      | 244. lord        | 283. servant    |
| 206. tongue     | 245. Lord        | 284. service    |
| 207. food       | 246. ointment    | 285. servitude  |
| 208. advent     | 247. tabernacle  | 286. further    |
| 209. for nought | 248. traitor     | 287. quickly    |
| 210. patience   | 249. banquet     | 288. time       |
| 211. last       | 250. parable     | 289. feast      |
| 212. desert     | 251. prophet     | 290. church     |
| 213. city       | 252. prophecy    | 291. iniquity   |
| 214. anything   | 253. light       | 292. wicked     |
| 215. knowledge  | 254. river       | 293. foreskin   |
| 216. gift       | 255. strange     | 294. wishes     |
| 217. spot       | 256. fish        | 295. custom     |
| 218. death      | 257. fire        | 296. eye        |
| 219. stroke     | 258. vestment    | 297. cause      |
| 220. saviour    | 259. rest        | 298. youth      |
| 221. thought    | 260. guile       | 299. ever       |
| 222. rain       | 261. law         | 300. people     |
| 223. water      | 262. temptation  | 301. labor      |
| 224. excellent  | 263. soul        | 302. flock      |
| 225. humble     | 264. splendid    | 303. cloud      |
| 226. humility   | 265. hope        | 304. root       |
| 227. publican   | 266. gospel      | 305. sheep      |
| 228. angel      | 267. much        | 306. naked      |
| 229. king       | 268. witness     | 307. bed        |
| 230. counsel    | 269. branch      | 308. future     |
| 231. kingdom    | 270. work        | 309. old        |
| 232. word       | 271. Satan       | 310. rich       |
| 233. number     | 272. food        | 311. fruit      |
| 234. part       | 273. treasure    | 312. body       |
| 235. hypocrisy  | 274. sword       | 313. work       |
| 236. endurance  | 275. food        | 314. mouth      |
| 237. poor       | 276. foolishness | 315. command    |
| 238. shoe       | 277. blind       | 316. redemption |
| 239. helper     | 278. reclining   | 317. phial      |
| 240. fountain   | 279. hair        | 318. division   |
| 241. baptism    | 280. ship        | 319. saviour    |
| 242. defense    | 281. scribe      | 320. face       |
| 243. midst      | 282. vain        |                 |



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|-------------------|-------------------|-----------------|
| 321. word         | 354. great        | 387. rest       |
| 322. idol         | 355. magnitude    | 388. apostle    |
| 323. table        | 356. myriad       | 389. ruler      |
| 324. thing        | 357. desire       | 390. peace      |
| 325. will         | 358. wrath        | 391. name       |
| 326. with         | 359. desirable    | 392. heaven     |
| 327. prayer       | 360. foot         | 393. sun        |
| 328. image        | 361. spirit       | 394. year       |
| 329. snare        | 362. afar         | 395. hour       |
| 330. morning      | 363. far          | 396. good       |
| 331. sepulture    | 364. mercy        | 397. family     |
| 332. sepulchre    | 365. head         | 398. true       |
| 333. holy         | 366. beginning    | 399. remainder  |
| 334. holiness     | 367. high         | 400. truth      |
| 335. first        | 368. evening      | 401. chain      |
| 336. gift         | 369. mind         | 402. foundation |
| 337. field        | 370. thunder      | 403. conscience |
| 338. truth        | 371. blame        | 404. again      |
| 339. force        | 372. impious      | 405. thanks     |
| 340. resurrection | 373. sceptre      | 406. confidence |
| 341. stable       | 374. sabbath      | 407. disciple   |
| 342. word         | 375. tumult       | 408. then       |
| 343. voice        | 376. glory        | 409. smoke      |
| 344. little       | 377. praise       | 410. cock       |
| 345. self         | 378. promise      | 411. throne     |
| 346. reed         | 379. rule         | 412. gate       |
| 347. possession   | 380. end          | 413. mind       |
| 348. city         | 381. rock         | 414. glory      |
| 349. war          | 382. market-place | 415. service    |
| 350. call         | 383. partaker     | 416. fig-tree   |
| 351. hour         | 384. communion    | 417. vessel     |
| 352. elder        | 385. sheol        | 418. promise    |
| 353. secret       | 386. peace        | 419. oath       |

## TRANSLITERATION OF GENESIS I.

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1. B<sup>ri</sup>-shith b<sup>ro</sup> 'aloho' yoth sh<sup>o</sup>mayo' w<sup>o</sup>yoth 'ar<sup>o</sup>'.
2. Wa<sup>r</sup>'o' h<sup>wo</sup>th tuh w<sup>b</sup>huh w<sup>h</sup>eshshukho' 'al 'appay t<sup>h</sup>umo' w<sup>r</sup>uh<sup>eh</sup> da'loho' m<sup>r</sup>ah<sup>h</sup>pho' 'al 'appay mayo' we<sup>m</sup>ar 'aloho' nehwe' nuhro' wah<sup>o</sup>wo' nuhro'.
3. Wah<sup>o</sup>zo' 'aloho' l<sup>n</sup>uhro' dh<sup>o</sup>shappir.
4. Waph<sup>r</sup>ash 'aloho' bh<sup>eth</sup> nuhro' l<sup>h</sup>eshshukho'.
5. Wa<sup>k</sup>'ro' 'aloho' l<sup>n</sup>uhro' 'imomo' wal<sup>h</sup>eshshukho' k<sup>ro</sup>' lelyo' wah<sup>o</sup>wo' ramsho' wah<sup>o</sup>wo' saphro' yaumo' hadh.
6. We<sup>m</sup>ar 'aloho' nehwe' r<sup>ki</sup>'o' bh<sup>o</sup>mets<sup>ath</sup> mayo' w<sup>o</sup>nehwe' phoresh b<sup>eth</sup> mayo' l<sup>o</sup>mayo'.
7. Wa<sup>b</sup>hadh 'aloho' 'ar<sup>ki</sup>'o' waph<sup>r</sup>ash b<sup>eth</sup> mayo' dal<sup>o</sup>thaht men 'ar<sup>ki</sup>'o' w<sup>b</sup>h<sup>eth</sup> mayo' dal<sup>o</sup>el men 'ar<sup>ki</sup>'o' wah<sup>o</sup>wo' hokhanno'.
8. Wa<sup>k</sup>'ro' 'aloho' la<sup>r</sup>ki<sup>o</sup>' sh<sup>o</sup>mayo' wah<sup>o</sup>wo' ramsho' wah<sup>o</sup>wo' saphro' yaumo' dhath<sup>o</sup>ren.
9. We<sup>m</sup>ar 'aloho' nethkann<sup>shun</sup> mayo' dhal<sup>o</sup>thaht men sh<sup>o</sup>mayo' la<sup>thro</sup>' hadh w<sup>o</sup>theth<sup>h</sup>ze' yabbishto' wah<sup>o</sup>wo' hokhanno'.
10. Wa<sup>k</sup>'ro' 'aloho' l<sup>y</sup>abbishto' 'ar<sup>o</sup>' wal<sup>o</sup>khensho' dh<sup>o</sup>mayo' k<sup>ro</sup>' ya(m)me' wah<sup>o</sup>zo' 'aloho' dh<sup>o</sup>shappir.
11. We<sup>m</sup>ar 'aloho' thappek 'ar<sup>o</sup>' thadho' 'esbo' dh<sup>o</sup>mezd<sup>o</sup>ra' zar<sup>o</sup>' l<sup>g</sup>henseh wi<sup>o</sup>ylono' dh<sup>o</sup>phi<sup>o</sup>re' dh<sup>o</sup>obhedh pi<sup>o</sup>re' l<sup>g</sup>hensoh d<sup>o</sup>nes<sup>o</sup>b<sup>o</sup>theh beh 'al 'ar<sup>o</sup>' wah<sup>o</sup>wo' hokhanno'.
12. Wapp<sup>o</sup>kath 'ar<sup>o</sup>' thadho' 'esbo' dh<sup>o</sup>mezd<sup>o</sup>ra' zar<sup>o</sup>' l<sup>g</sup>henseh wi<sup>o</sup>ylono' dh<sup>o</sup>obhedh pi<sup>o</sup>re' dh<sup>o</sup>nes<sup>o</sup>b<sup>o</sup>theh beh l<sup>g</sup>henseh wah<sup>o</sup>zo' 'aloho' dh<sup>o</sup>shappir.
13. Wah<sup>o</sup>wo' ramsho' wah<sup>o</sup>wo' saphro' yaumo' dhath<sup>o</sup>loho'.

14. We'mar 'aloho' nehwn nahhire' ba'rki'o' dhash'mayo' l'mephraash bêth imomo' l'el'yo' w'nehwn lo'th'ewotho' wal'zabhné' wal'yaumotho' w'lash'eyayo'.
15. W'nehwn manh'rin ba'rki'o' dhash'mayo' l'manhoru 'al 'ar'o' wah'wo' hokhanno'.
16. Wa'ebhadh 'aloho' th'erên nahhîré' raur'ebhé' nahhîro' rabbo' l'shul'ono dhi'yomomo' w'nahhîro' z'e'uro' l'shul'ono' dh'el'yo' w'khauk'ebhé'.
17. W'yabh 'ennun 'aloho' bha'rki'o' dhash'mayo' l'manhoru 'al 'ar'o'.
18. Wal'meshlat' bi'yomomo' wabh'el'yo' wal'mephraash bêth nuhro' l'heshshukho' wah'zo' 'aloho' dh'shappir.
19. Wah'wo' ramsho' wah'wo' şaphro' yaumo' dha'rb'o'.
20. We'mar 'aloho' narh'shun mayo' rahsho' napsho' hayy'etho' w'phorah'etho' thephrahy 'al 'ar'o' 'al 'appay 'arki'o' dhash'mayo'.
21. Wabh'ero' 'aloho' thannîne' raur'ebhe' w'khul naphsho' hayy'etho' dh'rahsho' dha'r'heshw mayo' l'ghens'hun w'khul porah'etho' dh'gheppo' l'ghensoh wah'zo' 'aloho' dh'shappir.
22. W'bharrekh 'ennun 'aloho' we'mar l'hun, p'rau was'ghau wam'lau mayo' dhabh'ya(m)me'. w'phorah'etho' thesge' bha'r'o'.
23. Wah'wo' ramsho' wah'wo' şaphro' yaumo' dh'hamsho'.
24. We'mar 'aloho' thappeky 'ar'o' naphsho' hayy'etho' l'ghensoh b'e'iro' w'rahsho' w'hayw'etho'. dha'r'o' l'ghensoh wah'wo' hokhanno'.
25. Wa'ebhadh 'aloho' hayw'etho' dha'r'o' l'ghensoh wabh'e'iro' l'ghensoh w'khulleh rahsho' dha'r'o' l'ghensauhy wah'zo' 'aloho' dh'shappir.
26. We'mar 'aloho' ne'bedh 'nosho' bh'salman 'aykh d'muthan w'eshle'tun b'nunay yammo' wabh'phorah'etho' dhash'mayo' w'ebhabh'e'iro' wabh'khulloh hayw'etho' dha'r'o' wabh'khulloh rahsho' dh'ro'hesh 'al 'ar'o'.
27. Wabh'ero' 'aloho' lo'dhom b'salmeh baş'lem 'aloho' b'royhy d'khar w'nekbo' bh'ero' 'ennun.

28. We<sup>b</sup>harrek<sup>h</sup> 'ennun 'aloho' we<sup>'</sup>mar l<sup>'</sup>hun 'aloho' ph<sup>'</sup>rau was<sup>'</sup>ghau wam<sup>'</sup>lau 'ar<sup>'</sup>o' w<sup>'</sup>khubhshuh wash<sup>'</sup>latw b<sup>'</sup>nunay yammo'. wabh<sup>'</sup>phorah<sup>'</sup>tho' dhash<sup>'</sup>mayo' w<sup>'</sup>bhabh<sup>'</sup>iro' wabh<sup>'</sup>khullo<sup>h</sup> hayw<sup>'</sup>tho' dh<sup>'</sup>ro<sup>'</sup>sho' 'al 'ar<sup>'</sup>o'.
29. We<sup>'</sup>mar 'aloho' ho' yebbeth l<sup>'</sup>khun kulle<sup>h</sup> 'esbo' dh<sup>'</sup>zar<sup>'</sup>o' dh<sup>'</sup>mez<sup>'</sup>d<sup>'</sup>ra' 'al 'appay kulloh 'ar<sup>'</sup>o' w<sup>'</sup>khul 'ilon di<sup>'</sup>yth beh pi<sup>'</sup>ray 'ilone<sup>h</sup> d<sup>'</sup>zar<sup>'</sup>eh mez<sup>'</sup>d<sup>'</sup>ra' l<sup>'</sup>khun nehwe' me<sup>'</sup>khulto' wal<sup>'</sup>khullo<sup>h</sup> hayw<sup>'</sup>tho' dh<sup>'</sup>dhabhro'.
30. Wal<sup>'</sup>khullo<sup>h</sup> porah<sup>'</sup>tho' dh<sup>'</sup>ash<sup>'</sup>mayo' wal<sup>'</sup>khul d<sup>'</sup>ro<sup>'</sup>shesh 'al 'ar<sup>'</sup>o' dhi<sup>'</sup>yth beh naphsho' hayy<sup>'</sup>tho' w<sup>'</sup>khulle<sup>h</sup> yurro<sup>'</sup>ko' dh<sup>'</sup>esbo' l<sup>'</sup>me<sup>'</sup>khulto' wah<sup>'</sup>wo' hokhanno'.
31. Wah<sup>'</sup>zo' 'aloho' khul da<sup>'</sup>badh w<sup>'</sup>ho' tobh shappir wah<sup>'</sup>wo' ramsho' wah<sup>'</sup>wo' saphro' yaumo' dheshto'.

## GENESIS I.-IV.

### A LITERAL TRANSLATION.\*

#### CHAPTER I.

1. In beginning created the God + the heavens and + the earth.
2. And the earth was tuh and buh and the darkness (was) upon the faces of the abyss, and the spirit of him who (is) the God (was) brooding upon the faces of the waters, and said the God, let be the light, and was the light.
3. And saw the God + the light that (it was) good.
4. And separated the God between the light to the darkness.
5. And called the God to the light the day and to the darkness called he the night and it was the evening and it was the morning the day one.
6. And said the God let be the expanse in the midst of the waters and let it be separating between the waters to the waters.
7. And made the God the expanse and separated between the waters which to under from the expanse and between the waters which to above from the expanse, and it was so.
8. And called the God to the expanse the heavens, and it was the evening and it was the morning the day which (is) two.
9. And said the God : let be assembled the waters which (are) to under from the heavens to the place one and let be seen the dry land, and it was so.
10. And called the God to the dry land the earth and to the gathering of the waters called he the seas, and saw the God that (it was) good.

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\* The + sign denotes some particle in Syriac which cannot be translated into English. Words in parenthesis occur in English but not in Syriac.

11. And said the God ; Let cause to go out the earth the grass the herb which is seeding for itself the seed (according) to the kind his and the tree that of the fruits which (is) making the fruits (according) to kind his which sprout his (is) in him upon the earth, and it was so.
12. And caused to go out the earth the grass, the herb which (is) seeding for itself the seed (according) to kind his and the tree which (is) making the fruits which sprout his (is) in him (according) to kind his, and saw the God that it was good.
13. And it was the evening and it was the morning the day which (is) three.
14. And said the God let be the light in the expanse that of the heavens to separate between the day to the night, and let them be for the signs and for the times and for the days and for the years.
15. And let them be giving light in the expanse that of the heavens to give light upon the earth, and it was so.
16. And made the God two the lights the great, the light the great for the ruling that of the day and the light the less for the ruling that of the night, and the stars.
17. And gave them the God in the expanse that of the heavens to give light upon the earth.
18. And to rule in the day and in the night and to separate between the light to the darkness, and saw the God that (it was) good.
19. And it was the evening and it was the morning the day which (is) four.
20. And said the God : Let swarm the waters the swarm the soul the living and the bird let her fly upon the earth upon (the) faces of the expanse that of the heavens.
21. And created the God the sea-monsters the great and every (one) the soul the living that of the swarm which swarmed the waters (according) to kind their and every one the bird the living (according) to kind her and saw the God that (it was) good.

22. And blessed them the God and said to them : Be fruitful and multiply and fill the waters which are in the seas and the bird let it multiply in the earth.
23. And it was the evening and it was the morning the day which (is) five.
24. And said the God : Let cause to go out the earth the soul the living (according) to kind her, the cattle and swarm and the animal that of the earth (according) to kind her and all of him the swarm that of the earth according to kind her, and it was so.
25. And made the God the animal that of the earth (according) to kind her and the cattle according to kind her and all of him the swarm that of the earth according to kind his and saw the God that (it was) good.
26. And said the God : Let us make the man in image our according to likeness our and let them rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of her the animal that of the earth and over all of them the swarm which is swarming upon the earth.
27. And created the God + man in image his in (the) image of the God created he him, male and female created he them.
28. And blessed them the God and said to them : Be fruitful and multiply and fill the earth and subdue her, and rule over the fish of the sea and over the bird that of the heavens and over the cattle and over all of the animal which is swarming upon the earth.
29. And said the God : Behold I have given to you all of him the herb that of seed which is seeding for itself upon (the) faces of all of her the earth and every tree which exists in him (the) fruits of tree his which seed his (is) seeding for himself. To you shall it be the food and to all of her the animal that of the field.
30. And to all of her the bird that of the heavens and to all which swarmeth upon the earth which exists in it the soul the living and all of him the green that of the herb (shall be) for the food, and it was so.

31. And saw the God all which he had made and behold (it was) very good and it was the evening and it was the morning the day which is six.

## CHAPTER II.

1. And were finished the heavens and the earth and all [of him] their host.
2. And finished the God in the day the sixth works his which he had made and he rested himself in the day the seventh from all of them, works his, which he made.
3. And blessed the God + the day the seventh and sanctified him because that in him he had rested himself from all of them, works his, which created the God by making.
4. These (are) the generations those of the heavens and those of the earth when they were created in the day (in) which made the Lord the God the heavens and the earth.
5. And all of them, the trees those of the field, as yet not had been in the earth and all of him the herb that of the field as yet not had gone out, because that not had caused to come down the Lord the God the rain upon (the) faces of the earth and Adam existed not to till (in) the earth.
6. And the mist going up had been from the earth and watering had been + all (the) faces of the earth.
7. And formed the Lord the God + Adam (of) the dust from the ground and breathed into nostrils his the breath that of the lives and was Adam to (a) soul (a) living.
8. And planted the Lord the God the Paradise in Eden from east and put there + Adam whom he had formed.
9. And caused to go out the Lord the God from the earth every tree which (is) pleasant to see and good to eat and the tree of the lives in the midst of him that is the park and the tree that of the knowledge that of the good and that of the evil.
10. And the river going was from Eden to water him + the park and from there (it was) separating and becoming four heads.
11. The name of him that (is) one (is) Pishun ; he (is) that surrounding + all of her the land that of H<sup>e</sup>wilo which there (is) gold.



12. And the gold of her that (is) the land, that (is) good ; there (are) bdellium and the stones which (are) the beryl.
13. And the name of him that of the river the second (is) Gishun, that (is) that which (is) surrounding + all of her the land that of Kush.
14. And the name of him that of the river which is three (is) Tigris, that (is) that which (is) going before Assyria and the river which is four he (is) Euphrates.
15. And took the Lord the God + Adam and left him in the park that of Eden that he might till him and keep him.
16. And commanded the Lord the God + Adam and said to him : From all of them the trees those which (are) in the park thou mayest eat.
17. And from the tree that of the knowledge that of the good and that of the evil not shalt thou eat from him, because that in the day (in) which thou shalt eat from him the death thou shalt die.
18. And said the Lord the God : Not (is it) good that should be Adam in solitariness his [*i. e.*, alone]. I will make for him the helper like him.
19. And formed the Lord the God from the earth all of her the animal that of the field and all of her the bird that of the heavens and brought them unto Adam that he might see what (he was) calling + them, and all which called to them Adam the soul the living, that *is* his name.
20. And called Adam the names to all of her the cattle and to all of her the bird that of the heavens and to all of her the animal that of the earth ; and for Adam not was found for him the helper like him.
21. And cast the Lord the God the rest upon Adam and he slept and he took one from ribs his and closed the flesh instead of her.
22. And constructed the Lord the God the rib which he had taken from Adam into the woman and he brought her to Adam.
23. And said Adam : The this the time the bone (is) from bones of me and the flesh from flesh of me, the this shall be called the woman because that from the man (is she) taken.

24. Because of the this shall leave the man + (the) father of him and + (the) mother of him and shall cleave to (the) wife of him and shall be the two of them one flesh.
25. And they were (the) two of them naked, Adam and the woman of him and not (were they) ashamed.

## CHAPTER III.

1. And the serpent was cunning from (*i. e.*, more than) every animal of the field which had made the Lord God and said the serpent to the woman : Truly hath said God that not should ye eat from all the trees of the park ?
2. And said the woman to the serpent : (It is true) that from the fruits of the trees which (are) in the park, all of them, we may eat.
3. And from the fruits of the tree which (is) in the midst of him that (is) the park hath said God [that] ye shall not eat from him and ye shall not draw nigh to him lest (*i. e.*, that not) ye die.
4. And said the serpent to the woman : Ye shall not surely die.
5. Because that knows God that in the day that eating (are) ye from him, (shall be) opened your eyes and ye (shall be) existing like God (*i. e.*, as) knowers of the good and the evil.
6. And saw the woman that good (was) the tree for eating and the pleasure he (was) to the eyes and (that) pleasant (was) the tree to look at, and she took from the fruits of him and ate and gave also to her husband with her and he ate.
7. And were opened the eyes those of both of them and they knew that naked (were) they and they sewed the leaves those of the fig-trees and made for them the aprons.
8. And they heard the voice of him who (is) the Lord God (as he was) walking in the park at the turning of him that (is) the day, and they concealed themselves Adam and his wife from before the Lord God in the midst of the trees which (were) in the park.
9. And called the Lord God to Adam and said to him : Where (art) thou Adam ?

10. And he said : Thy voice have I heard in the park and I saw that naked (am) I and I hid myself.
11. And said to him the Lord : Who (is) he (that) hath showed thee that naked thou (art) ? Behold from the tree (concerning) which I commanded thee that thou shouldest not eat from him thou hast eaten.
12. And said Adam : The woman whom thou gavest (to be) with me she has given to me from the tree and I have eaten. And said the Lord God to the woman.
13. What is this that thou hast done ? And said the woman : The serpent deceived me and I ate.
14. And said the Lord God to the serpent : Because thou hast done this, cursed (be) thou above all cattle and above every animal of the field, and upon thy belly shalt thou go and the dust shalt thou eat all of the days of thy lives.
15. And the enmity shall I put between thee to the woman and between thy seed to her seed ; *he* shall trample thy head and *thou* shalt smite him in his heel.
16. And to the woman he said : I will surely multiply thy pains and thy conceptions and in pains shalt thou bear sons [children] and unto thy husband shalt thou turn thyself and *he* shall have dominion over thee.
17. And to Adam he said : Because thou hast hearkened to (*lit.*, heard in) the voice of her who is thy wife and hast eaten from the tree (concerning) which I commanded thee and said to thee, that thou shouldest not eat from him, cursed (be) thy land because of thee in the pains shalt thou eat (of) her all of the days of thy lives.
18. Thorns and thistles shall she bring out for thee and thou shalt eat the herb that of the field.
19. And in the sweat that of thy nostrils (or *faces*) shalt thou eat the bread until that thou shalt return to the earth which from her thou hast been taken ; because that the dust thou (art) and to the dust thou shalt return.
20. And called Adam the name of her who (was) his wife Eve, because that *she* was the mother that of all which (is) living.
21. And made the Lord God for Adam and for his wife the coats those of the skin and clothed them.

22. And said the Lord God : Behold Adam has become like one of us (as) to the knowing of the good and the evil. Now lest he stretch out his hand and take also from the tree that of the lives and eat and live for ever.
23. And sent him the Lord God from the park that of Eden to till the earth which he was taken from there.
24. And caused him to go out the Lord God and he caused to go around from the east to the park that of Eden the cherub and the flame of the sword which (was) turning itself to keep the way that of the tree that of the lives.

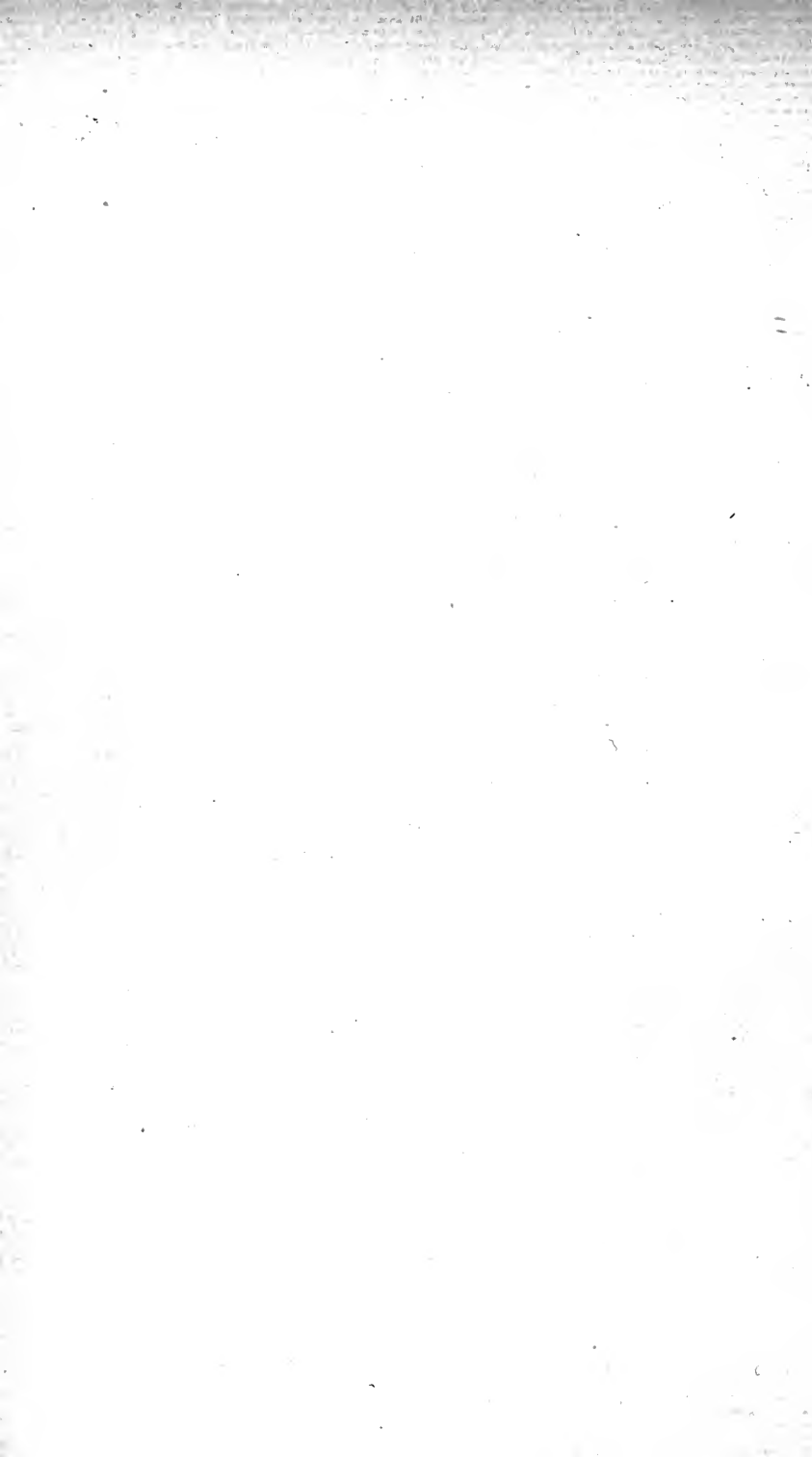
## CHAPTER IV.

1. And Adam knew + Eve his wife and she conceived and bare + Cain, and she said : I have gotten the man for the Lord.
2. And she added to bear + his brother Abel. And Abel was feeding the flock and Cain was laboring in (tilling) the earth.
3. And it came to pass after some days that (lit., and) Cain brought from the fruits those of his earth (or *ground*) the gift to the Lord.
4. And Abel brought, also he, from the firstlings, those of his flock, and from their fatlings ; and took pleasure the Lord in Abel and in his offering.
5. And in Cain and in his offering he did not take pleasure and it displeased Cain [Note the idiom] exceedingly and was sad his face (*lit.*, were darkened his nostrils or faces).
6. And said the Lord to Cain : Why art thou displeased, and why has become sad thy face ?
7. Behold if thou doest well, I have accepted ; and if not thou doest well, at the door the sin (is) laid, thou wilt turn thyself unto him and *he* shall have dominion over thee.
8. And said Cain to Abel his brother : Let us go to the plain. And it came to pass that when they (were) in the field arose Cain against Abel his brother and killed him.
9. And said the Lord to Cain : Where is Abel thy brother ? And he said : I know not. His keeper (am) I + that of my brother ?

10. And he said : What hast thou done ? The voice that of the blood of him who (is) thy brother (is) crying unto me from the earth.
11. Therefore cursed (be) thou from the earth which has opened her mouth and has received the blood of him who (is) thy brother from thy hands.
12. When thou shalt labor in the earth she shall not add that she should give to thee her strength, fleeing and wandering shalt thou be in the earth.
13. And said Cain to the Lord : Great *is* my sin from that which (is) to remit.
14. Behold thou hast caused me to go out to-day from the faces of the earth and from before thee I shall be hidden and I shall be fleeing and wandering in the earth and anyone who shall find me will slay me.
15. And said to him the Lord : Not so, whosoever (is) the killer of Cain, sevenfold shall he be avenged. And put the Lord the sign on Cain that should not kill him every (one) whosoever (should be) finding + him.
16. And went out Cain from before the Lord and he dwelt in the Land that of Nod from east of her which (is) Eden.
17. And knew Cain + his wife and she conceived and bare + Enoch and he built the city and called the name of her which (is) the city after the name of his son Enoch.
18. And was born to Enoch Irad, and Irad begat + Mehuel, and Mehuel begat + Methushel and Methushel begat + Lamech.
19. And Lamech took to him two wives, the name of her that (is) one Adah and the name of her which (is) the second (*lit.*, next, or following) Zillah.
20. And bare Adah + Jobal ; *he* was the father to the inhabitants of the tents and the possessors of the possession.
21. And the name that of his brother (was) Jubal ; *he* was the father to every (one) who (is) laying hold of the cithara and the kinura.
22. And Zillah also *she* bare + Tubal-Cain, an artificer in every work that of the brass and that of the iron ; and the sister of him who (is) Tubal-Cain (was) Naamah.

23. And said Lamech to his wives : Adah and Zillah hear ye my voice, wives of Lamech hearken to my saying ; because that the man have I killed by my wounds and the youth by my blow.
24. Because that one in seven (*i. e.*, seven-fold) shall be avenged Cain and Lamech to seventy and seven.
25. And knew Adam again + Eve his wife and she conceived and bare the son and she called his name Seth, because that has given to me God the seed the other instead of Abel that (or because) slew him Cain.
26. And to Seth also to him (there) was born to him the son and he called his name Enosh. Then began (people) to call on the name of him who (is) the Lord.









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